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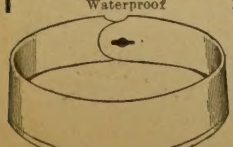

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MUSIC

Editor, G. EDWARD STUBBS, Mus. Doc., Organist St. Agnes' Chapel, Trinity Parish, New York.

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NOT ONLY has it become the custom of certain daily papers and monthly journals to charge Trinity corporation with "mysterious" and unwarranted expenditures, but it has also become the fashion to impute parochial extravagance largely to music.

Some months ago a very sensational article appeared in *Everybody's Magazine*, in which it was made to appear that the parish was throwing away vast sums of money upon choirs and organists! The gullibility of the public is proverbial, and we doubt not that the thousands of readers who fatten upon sensational pabulum swallow most of it whole, without the normal salivation of reflection and common sense.

The May number of the *American Magazine* contained another ridiculous attack upon the "musical extravagance" of the parish. Mistakes of this kind go far toward proving the untruthfulness of the other charges against the corporation. It is well known in musical circles that Trinity is completely distanced in this matter of music appropriation by many New York churches, both Episcopal and denominational. Grace Church, for instance, spends a great deal more than Trinity, not including the special cost of supporting a finely equipped choir school. This famous school, which is already a very complete institution, is about to be enlarged and improved at an additional cost of nearly seventy thousand dollars. St. Thomas' and St. Bartholomew's appropriate nearly twice as much for music as Trinity, and the former parish will eventually build a choir school on a par with that of Grace Church.

Other parishes pay liberally for their music, yet they are never assailed by fairy tales of reckless extravagance, as in the case of the much abused parish in question. Exaggerated accounts of the enormous sums devoted to music in Trinity parish form a part of the indiscriminate ammunition used by enemies of the parish, who are ready to load their guns with anything and everything they can lay their hands upon.

The failure of the parish to keep pace with Grace Church and other progressive parishes in this matter of musical appropriation is thus commented upon by the *New Music Review* for June:

"A quarter of a century ago, if it had been announced that Trinity would establish a first class choir school, provide daily choral service, and otherwise bring her musical affairs to the high level found in the English cathedrals, no surprise would have been felt. Such a step would have been in entire keeping with her past advancement in ecclesiastical music, and with her exalted position as the leading church in America.

"But having kept up a musically progressive policy from about 1855 to 1885, a spirit of lethargy began to manifest itself. There may have been some indefinite plans formulated in regard to the English choir school system, but they never came to anything. No member of the vestry ever thought it worth while to push the matter, and it died from a disease we may call 'vestral indifference.'

"There are so many reasons why Trinity parish should aim at and maintain the highest possible ideals of Anglican choral worship, we hardly know which to give; to enumerate all of them would require much more space than we can spare. With all respect to the learned experts who have discovered such ill-advised expenditures, we beg to state that the traditional ideals we have referred to are *not* realized to their fullest extent, for the simple reason that

[*Continued on Page* 244.]

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THE SNARE OF WEALTH.

FOR THE FIRST SUNDAY AFTER TRINITY.

THE Gospel of to-day brings a most terrible warning to the worldly and luxurious of this present age. It brings before us the two opposite extremes of life, so evident now in our great cities: Dives clothed royally in purple and fine linen; and Lazarus, full of physical infirmities, penniless, starving, glad of the crumbs that fell from the rich man's table, the usual portion of the dogs. Even these dumb creatures, who shared their food with him, had compassion upon him.

Wealth and poverty are nothing in themselves, *per se*, but it is how we use them. Riches may be a curse to him that possesses them, or they may be a blessing. Neither is a man holy simply because he is poor. To certain natures a great fortune may be the most formidable impediment to obtaining eternal salvation. Our Lord said: "How hardly shall they that have riches enter the kingdom of heaven." Yet the pursuit of wealth and the almost insane desire for it actuate the ambitions of the lives of the American people. Solomon said: "Riches profit not in the day of wrath." In the Litany we pray, "In all time of our prosperity, good Lord deliver us."

Men clamor for wealth, though Christ chose poverty and toil for His earthly lot. He pronounced a blessing upon the poor in spirit. The accumulation of millions does not tend to win for anyone that reward. Yet, on the other hand, the owner of wealth can, if he wish, scatter blessings around him, and, as St. Paul says, "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The sixth chapter of I. St. Timothy is a warning to the rich.

Poverty may be so used that it will be a help towards our eternal salvation. The devout poor man is like his Master, who had not where to lay His head. It has been said that "there is no poverty when the wealth of heaven has once satiated the heart." The apostle tells us that if we are Christ's all things are ours.

Lazarus was not saved and carried by the angels into Paradise because he was poor, but because he used his poverty aright. Dives was not lost simply for the reason that he was rich, but because he did not lay up treasure in heaven. The love of God, spoken of in the Epistle for to-day, had never filled his heart. He had only laid up treasures upon earth, and "where your treasure is, there will your hearts be also." The collect teaches us the weakness of our mortal nature, showing, that whether we be rich or poor, we can do nothing in our own strength. Our strength to use temporal things rightly comes from heaven, where our citizenship is. The sufferings of Lazarus were only for the brief period of his earth-life, that time of probation. The sufferings of Dives knew no end, for he deliberately chose the things of time and sense, knowing that they were but transitory. He had selected his own place for eternity, and was sent to the home that he had chosen. Lazarus bore his sufferings and his poverty patiently, knowing that they would have an end. There is no disgrace in being poor. Sin is the only thing to be ashamed of. The apostle bids us set our affections on things that are above, "where Christ sitteth on the right hand of God." And in another place, "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Constantly this petition should be on our lips: "May we so pass through things temporal, that we finally lose not the things eternal."

C. F. L.

THE HISTORICAL SPIRIT.

WE are told by those who know that a large part of the religion of the people of China consists in the worship of one's ancestors. Bishop Graves wrote some years ago, in the *Spirit of Missions*, of sons who have such reverence for their fathers that they will cut off pieces of their own flesh and feed to the parent, in order to prolong life; and of one man who, to the Bishop's knowledge, cut out a piece of his own liver—thereby killing himself—as an offering to his mother; this heroic act being rewarded by a commemorative tablet set up on his house by the authorities. These are but degraded perversions of a right motive. Reverence for the past, a recognition of the debt we owe to those who have gone before us, is the fountain head of the true historical spirit.

What does this historical temper, this reverence for the past, imply? True reverence must mean an intelligent reverence, which desires to know and understand what it reverences. A reverence based on ignorance is superstition, and results in mythology. A reverence based on information is intelligence, and results in history. The recent study of the life and times of that wonderful product of the thirteenth century, St. Francis of Assisi, has resulted in the writing of several biographies of him by persons not adherents of the Roman Catholic communion, and in the publication in English of various editions of those delightful little books, the *Little Flowers of St. Francis* and the *Mirror of St. Francis*. Such enthusiasm for the character of this great and charming man has been aroused that there has been formed an international society—composed alike of cultured Romans, Anglicans, and Protestants—for the original study of everything pertaining to St. Francis and his times. This is the true historical spirit and temper, and shows how unifying a true and generous culture may become, in its tendency to draw men together.

But a candid though skeptical reader might demur at the use of the word reverence, as savoring somewhat of that very superstition that we deprecate. "Is it not the *facts* that we want, the cold, bare facts—with a frank indifference as to what they imply as the basis of true history? And is not the true historian the man who finds out and states everything without fear or favor?" To this we reply that the objection cuts away the only motive for historical study, *i.e.*, living interest. We must feel an interest in a person before we care to know anything about him. And any interest worthy of the name must be predisposed to be fair; which implies good will. There is no true interest based on ill-will. Mild ill-will tends to make one ignore the existence of its object. Strong ill-will leads one to study a character for the purpose of justifying a preconceived dislike, and causes one to throw into strong relief the objectionable feature of that character, and to throw into the shade, or leave out altogether, its favorable features. Such Rembrandt effects, while startling and interesting, are hardly true to life.

Partisan good-will likewise leads to a distortion and suppression of facts, quite as unfavorable to true history, and without the redeeming feature of being interesting. Of all dull things the dull monotony of superlative excellence displayed in the ordinary eulogy is the dullest, because recognized by all as essentially untrue. But fairness, or reasonable good-will, is the true basis of historical investigation. It is the spirit we expect to find in a candid judge, which, while leading him to weigh duly all the unfavorable facts against the favorable ones, is always on the guard against doing an injustice to the accused; and is always glad when truth permits the genuine acquittal of the prisoner at the bar. At the same time, if the facts are really clear against the accused, we can only imagine the judge rendering sentence accordingly, while regretting that it could not be otherwise. This is why Plutarch's *Lives* are of perennial interest, and hold the reader after so many centuries. However imperfect his knowledge of the facts may be, we feel that he desires to do his subject justice; presenting him as a man of mixed motives indeed, but as on the whole entitled to our good-will.

THE DISTINCTION between true history and false may be well illustrated by contrasting some of the stories of our Civil War which were written forty years ago with such history as we would expect it to be written to-day. If this is true, then the historian must above all things be non-partisan. The *History* and the *Historical Essays* of Lord Macaulay, with all their marvelous brilliancy, are monumental examples of bad history, because he is preëminently a partisan. Macaulay has been called the most fascinating writer of fiction in the nineteenth century. He was a strict partisan, both in politics and in religion, in a country where politics and religion are inextricably confused. As each character comes before him we may imagine him asking: "High Church? Bad man. Puritan? Good man. Royalist? Bad man. Commoner? Good man," and then writing the history or the essay according to this foregone conclusion. Take the character of Archbishop Laud, whom Macaulay makes out to be one of the most contemptible figures in history, a conglomeration of bigotry, trickery, superstition, and idiocy, without a single redeeming trait. It is surprising and illuminating to find, upon reading a fair-minded historian like Samuel Rawson Gardiner, that Laud with all his faults had many of the qualities of a gentleman, a scholar, a statesman, a philanthropist, and a saint. Macaulay's brilliancy is the brilliancy of the lurid novel, which excites but does not feed the mind. We can follow him far more readily when he praises than when he condemns; for there the true instinct of his great genius will not permit him to leave out those shadows and wrinkles that go to make up a true portrait.

IF, THEN, the fair-minded good-will which is necessary for a profitable study of history must have interest as its basis, it stands to reason that no genuine interest can be felt unless there is some real tie between the student and the character studied. It may be the tie of local association, as when one studies the history of one's own city or state. It may be the tie of descent, as when one studies the life of one's ancestor. It may be the tie of nationality, as when we study the news and events of our own country. It may be the tie of remote nationality, as when we study the history of England, whence our characteristic institutions are chiefly derived. It may be literary or artistic sympathy, as the study of the life and times of some artist or poet. It may be religious sympathy, as the biography of some saint, or reformer, or theologian.

The key to history is, then, the personal key, and periods and nations are best understood in their general characteristics if we have a close knowledge and vivid impression of individuals. The Italy of the middle age or of the Renaissance means more to us if we can think of it as having living and acting in it multitudes of men somewhat like St. Francis, or Savonarola, or Michael Angelo. The England of the Commonwealth is better understood by our knowing the personality of Oliver Cromwell or of John Milton, for such-like men were many of the Parliamentary supporters. A personal acquaintance with George Washington or Benjamin Franklin will enable us to understand what kind of men lived in the Revolutionary days. A real acquaintance with Bishop White or Stephen Girard would bring before us old Philadelphia.

True biography does not mean mere eulogy, but a fair presentation of the mistakes, and (if need be) the sins of our subject; and most certainly of so much of his eccentricity and peculiarity as will serve to make him real to us. We do not value Dr. Johnson's memory the less because he always insisted on touching certain posts while walking along a certain street. And surely George the Third is all the more real because he had a way of staring at people and saying, "What? What?" The narrow canvass of biography is not a substitute for the broader canvass of history, but it is certainly a good introduction and a good supplement to it.

It has been said that the happiest nations have no history, meaning that peaceful times contain no records of fighting or revolution. But it cannot be said that peaceful nations have no biographies; and the life of a comparatively inconspicuous person, truly told and placed in true perspective, may be a real help to us in understanding the history of his times. Nay, even a trifling incident in the life of a private character may throw a flash of light upon the spirit of his times.

WE MAY base this personal interest in the characters of history on something deeper and more philosophical than anything that has yet been mentioned. We can base it upon what may be called the human side of the correlation of forces. It is a truism of physical science that no force is ever wasted, and that every movement in nature exercises some modifying influence upon every other movement; so that when a boy leaps from the ground he pushes the earth away from him, and the whirling autumn leaf retards the wind that blows it from the tree. All physical life that has been upon this planet has had a definite share in modifying all life that is now upon the earth. And every human life now on earth influences and modifies, however unconsciously, every other life. This great fact of the solidar-

ity of the human race is the underlying motive for the cultivation of the true historical spirit, and leads us (further than nationality and race) to a love and interest as wide as humanity itself. So that to-day, on true scientific grounds, any intelligent man or woman may say, what only a few choice souls could say in olden times, "Nothing human is alien to me."

This motive, clearly grasped, will show how we can never reach an end to our interest in history, for we can never reach an end to our interest in human life. As we read and study we find each life intertwined with every other life, and each nation growing into or out of every other nation; the stream of human destiny rushing on, overruled, as the whole physical universe is overruled, for some grand purpose, governed and directed by one great Mind (which those who read life reverently know to be God) guided by Him to that—

"far-off divine event
To which the whole creation moves."

This practically unbounded scope for historical study, so far from weakening one's interest in nearer and seemingly lesser persons and events, really deepens it by placing them in their true relationship to all other men and events; so that in studying any individual, even of our own day, if we can get a clear view of his life and character, we are in some real sense studying his country and his age. We believe that the thorough knowledge of any one life—even seemingly the most commonplace—would prove of absorbing interest, and be worthy of reverent attention from the wisest mind. That is why the psychological novel from the pen of a master proves of such absorbing and permanent interest to the reader. It partakes of the qualities of true history. We seem to be studying life rather than reading a story. Certainly no character could to outward appearances seem more commonplace than that of Silas Marner; yet so sympathetically and thoroughly is he presented to us, that to the earnest reader the story of the humble weaver takes on something of epic grandeur, and he is as real and living a person to us as Mr. Gladstone.

To illustrate: Take the great biography of Dr. Pusey, which appeared many years after his death. Most of those to whom the opportunity of reading it has come have no doubt faced the four massive volumes with a feeling of dismay, and have resolved only to dip into them here and there. But so clearly is the vast material digested and so wisely are the various letters and documents woven in, that one reads on steadily from chapter to chapter, until every word of the great work has been mastered. And the impression at the end of this masterly biography is that there is not a word too much, and that the reverend and cultured biographers have forever vindicated their patron's right to a large place in the spiritual history of the age in which he lived.

Thus does the little world of the single life, thoroughly studied, awaken in us a true and reverent love for the great world outside. Many of our readers can perhaps recall the bright presence of some old man, living to near a hundred years in full and happy possession of all his mental faculties, and dying, perhaps, in the community in which he was born, with a clear recollection of persons and events for the greater part of a century. St. John, the beloved disciple, is recorded to have died at the age of one hundred; and we may think of him in his extreme old age as such a bright, gentle, happy old man as the one we have described. We may infer that St. John was born about the time of our Saviour's birth. If, then, we take the nineteen hundred years of the Christian centuries, and put our aged friend's century of life at one end and St. John's at the other, we have about seventeen hundred years left; and twenty men, living as long as each of these, could fill the vacant centuries, allowing sufficient years to lap for each one to know and remember his predecessor; thus enabling us to appreciate the historic reality of those days when God Incarnate walked upon the earth.

SEVERAL letters have been received from valued correspondents, calling in question an answer to a correspondent recently given in these columns, wherein it was held that—

"'If a communicant in good standing in a parish deliberately goes to another parish for his Easter communion because of feeling against his rector,' it would not affect his good standing in his own parish. He would be quite within his rights."

Correspondents will, of course, bear in mind that the editorial view expressed under the head of "Answers to Correspondents" bears no authority whatever beyond that of one man's opinion. That opinion may often be wrong, though it is frequently one that is given by an expert to whom the question may have been referred by the editor. It is expressed with reference to a particular question, frequently controversial, which is submitted for such reply. The reply is given in the fewest possible words, and it can hardly be necessary to incorporate into each separate answer the obvious fact that no authority attaches to it other than the editor's view of a particular case submitted.

With respect to the particular view criticised, one correspondent lays stress upon the violation of love to his rector implied by a determination to receive one's Easter communion elsewhere. That was not the question at issue. He refers us to Article XXVI., which argues that "the unworthiness of the ministers" "hinders not the effect of the sacraments." Our questioner did not maintain that it did. Another holds that "'if feeling against rector' has in it anything in any degree malicious or uncharitable, surely the man who thus regards his rector is not in condition to receive the Communion worthily." This may be true, but it would be equally true if he received at his own parish church, and thus has no bearing upon the question.

We understood only one question to be raised: whether a person is bound to make his Easter communion in his own parish church, or whether, through any motive whatever, he is at liberty to make it elsewhere. It is obvious that the liberty involved in the latter alternative would prevail unless it were limited by direct disciplinary legislation. We know of no such legislation that can be held to be of force in the American Church. There is abundant English legislation requiring the opportunity for Easter communion to be given to all parishioners, and a dead-letter canon (the 112th) requiring a list of parishioners who fail to make their Easter communion to be submitted to the Bishop; but even in England, where parochial metes and bounds, right and duties, are much more definitely established than they are in this country, we know of no legislation that directly limits a parishioner to his own church for his Easter communion; much less do we know of any such requirement in the American Church. Unless, therefore, any correspondent can point to some law limiting the freedom of the communicant in this particular, which we may have overlooked, we shall be obliged to allow our answer previously given to stand as our view of the matter.

Of course it is not necessary to add that "feeling against" one's rector is always unfortunate, may often be unjustifiable, and may easily lead to a sinful breach of charity; neither need we say that communion in one's own parish would, obviously, be the normal rule; but we are unable to say that, regardless of motives, one is by any law in force in the American Church estopped from making his Easter communion wherever he finds the environment most helpful to him. And in this day of varying customs in the celebration of the Holy Communion, the liberty is one which may well be insisted upon.

IT is a pleasure to record the refusal of the American Church missions in China to accept the federation principle, which had been recommended by the (interdenominational) Shanghai Missionary Conference, and which was a source of anxiety to many Churchmen last year. Similarly is it reassuring to note the declination of the Bishop of Tokyo to serve as vice chairman of a general missionary celebration of the semi-centennial of the reintroduction of Christianity into Japan, the lines of which celebration will be similar to those of the Shanghai conference.

We are ready at all times to welcome conferences between Churchmen and other Christians. We are entirely in sympathy with the Lambeth recommendations on the subject. But these conferences are useful only so long as they recognize that in fact the distinction between "the Church and the Churches"—a not inapt expression—is a real one. The federation principle assumes that there is no such distinction. It rests on the assumption that every "Church" is a voluntary association of Christian men, banded together for such purposes and on such platforms as they may freely determine for themselves. This principle directly contravenes the Church idea, and makes federation of the historic Church with voluntary Churches of later days so dangerous as, in our judgment, not to be esteemed within the range of practical measures.

It is a pleasure to learn that both in China and in Japan this principle is upheld by our missionary authorities. Its maintenance will go far to strengthen the bond between Churchmen at home and those in distant fields who are face to face with problems which can only be solved with the help of the best thought that the Church can give to them.

A REAL attempt is annually made at Albany, N. Y., to provide for the clergy the equivalent of the summer schools that have proven so successful at the English university cities. The Albany Cathedral Summer School is of more than local importance, and its opportunities might well be seized by many more of the clergy than have hitherto availed themselves of them. This year's sessions are to be held from June 21st to 26th, the buildings and grounds of St. Agnes' School affording both lecture rooms and places of lodging and recreation. The programme, which was printed in last week's LIVING CHURCH, includes lectures by such men as Bishop Hall, Professors Rhinelander, Nash, and Jenks, and other men of distinction.

We believe the younger clergy especially would find it useful to attend these lectures.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) Any person has the right to go to a priest of another parish than his own for confession or for counsel; and in so doing gives no reasonable cause for offence to his rector. The priest hearing him makes no report of any sort to the rector.—(2) We question the right of any parish priest to refuse to permit any properly qualified communicant to receive at a high celebration of the Holy Communion, and very few do so; but it is entirely competent for him to urge his people to make their communions at other hours, especially when they can do so fasting, and much to be desired that they should do so.

C.—(1) The rubric specifies standing as the proper posture during the *Gloria in Excelsis* at every celebration.—(2) A Bishop, participating as a member of the congregation at any celebration of Holy Communion, and not in the chancel or on his throne, would naturally receive at the rail with other communicants; though if he should present himself alone in advance of other communicants, courtesy would suggest that his claim to priority be recognized.

E. D.—The prayer "for a person or persons going to sea" is adapted from the first of the special prayers set forth for use in ships of war. Its present title, as well as the language of the prayer, fit it for use before the beginning of a journey, quite as truly as for persons already on the sea; but we cannot say whether it was originally intended for the former use primarily.

K. C. N.—The sevenfold gifts of the Holy Spirit are stated in the collect in the Confirmation office, being based on Isaiah 11 : 2, 3; the ninefold "fruits of the Spirit" is enumerated in Gal. 5 : 22, 23.

F. P.—It has been and is almost a universal belief among Catholic theologians that the Blessed Virgin had no other children than our Lord, but it is not absolutely an article of faith.

HYMN FOR TRINITY-TIDE.

Holy Father, hear our prayer;
In Thy mercy let us share;
Help us do Thy blessed will;
Peace into our hearts instil.

Holy Saviour, come with power;
Save us in temptation's hour;
Aid us by Thy heavenly grace;
Grant us near Thy throne a place.

Holy Spirit, come in love;
Strengthen us from heaven above;
Help us walk the path of life
Free from sorrow, free from strife.

Holy, blessed Trinity,
Hear us when we cry to Thee;
Help us worship and adore,
Help us love Thee more and more.

T. J. TAYLOR.

THERE IS promise of a laymen's movement in the Episcopal Church that actually moves—and moves in a direction the Church has been waiting and longing for for centuries, says the *Lutheran*. The Church has had clubs and guilds and leagues and brotherhoods galore—and they were not useless in the absence of what might have been far more useful—but as some one has said, they never actually took off their coats and got down to solid work. The Church Club in question, composed of influential and wealthy laymen of the Episcopal Church in this city [Philadelphia], has decided that giving dinners at the Bellevue-Stratford and having a good social time does not help the Church's great work very far forward and is practically barren as a method of helping the needy and saving souls. Committees have, therefore, been appointed to look more closely into the redemptive and philanthropic enterprises of the Church and to prepare to push things along missionary and "humanitarian" (inner mission) lines. Verily, the time is long overdue when our men in the churches must be shown how to take hold of the Church's work, and the Church must prepare to find a field for their energies outside of paying dues and sitting in pews, if the kingdom of God is to make progress in the world. Push the Inner Mission principle and set it to work in the congregation. That will do more to hold the newly-confirmed and prevent them from lapsing than two sermons a week—which most of them do not hear.

BLUE MONDAY MUSINGS.

TWO pathetic documents have just come to me: one from Huntington Avenue, Boston (the very head centre of religious lunacies in America), and one from Oxford, where men still are supposed to exult in the splendid motto, *"Dominus Illuminatio Mea."* They have little in common, except that both demonstrate the futility of laying any other foundation than that which was laid once for all when our Lord built His Church upon the Rock.

The first is from "the Rev. Dr. John Fair, Author, the New Life Text-books; Founder, the New Life Movement; Editor, the *New Life Magazine;* Leader, the Unity of the Churches; Bishop, the New Life Church, Boston (the Head Church of the World)." Though this august person has written forty volumes of "The New Life Gospel" (each, cloth, $2.00; morocco, $5.00), I find that the various "Who's Who" reference-books unhappily take no cognizance of him. But since his writings "add years to your life, and life to your years; keep your body in health and your soul in perfect peace" (he says so himself, and he ought to know), a trifling omission like that does not matter. "Bishop" Fair has issued a call to all ministers, requesting them to preach on "The New Life" at the morning service of Whitsunday, and asks them to reply "as soon as *posible.*" "Health, Happiness, Prosperity, Longevity, Christianity, Immortality, Psychology, Church Unity, Spirituality, Ethical Culture, Higher Culture, The Nature, Purpose, and Method of Life" being rather too scattering a theme for me, perhaps the new "Bishop" will take this as my refusal.

And yet, despite the absurdity of the whole thing, with its proposal to restore Christian Unity by setting up one more fantastic sect, it does bear an unintentional witness against "our unhappy divisions," and against those foolish persons who, for the sake of a pseudo-reunion, propose to cast away the heritage of our fathers and turn this American Church into another human denomination.

THE SECOND communication is from one Vernon Herford, B.A., nephew of Dr. Brooke Herford, styling himself "Bishop of Mercia" in "the Evangelical Catholic Regionary Bishopric," with headquarters at "the Church of the Divine Love, Cowley St. John, Oxford." Mr. Herford declares that he received holy orders at the hands of "Mar Basilius, the Syro-Chaldean Metropolitan of India," being made deacon November 21, 1902, presbyter on November 23, and bishop November 30, "in a form composed mainly of the East Syrian, Roman, and Greek rites, with the episcopal name Mar Jacobus, Bishop of Mercia and Middlesex." His aim is "to form a Church, the members of which, for the most part, would remain zealous workers in the various Christian bodies, in addition to which they would work and pray for Christian union." One gathers from further utterances that he has been much affected by Fr. Tyrrell and other Modernists; that he is a votary of liberalism in religion; and that "the *assured* results of Biblical Criticism" seem to him facts of dominant importance. His episcopal character is apparently identical with that of "Mar Timotheus," otherwise Vilatte; and, granting that both are validly consecrated Bishops, the utter futility of anything like an Arkansas Scheme for bestowing the episcopate on all persons willing to receive it, as an aid to the reunion of Christendom, appears plainly. I would rather have "Bishop" Fair than "Bishop" Herford, if I had to choose. No; if you make a man a Bishop, who does not hold the fulness of the Catholic and Apostolic faith, you have injured his soul, scandalized Christendom, and freshly wounded the Body of Christ—Mar Basilius and Bishop Brown to the contrary notwithstanding.

I wonder, by the way, whether Mr. Herford is not that very Oxford Unitarian, spoken of here a week or so ago, who strove to set up an order of "Liberal" friars!

IT MAY BE alleged that a non-smoker is prejudiced against tobacco, if not against those who use it. But, prejudice aside, I should like to know why smokers are always injured in their good manners by that habit. There seems to be a definite connection between the weed and careless discourtesy, even with men who are the very models of politeness in everything else. Did you ever notice how they crowd the vestibule of closed street cars and compel passengers to force a way through them, while the fumes of their cigars or cigarettes penetrate within? It is no longer the custom, apparently, for a smoker to enquire before he lights up whether tobacco is offensive to others present; and one who should protest would be regarded as a

"crank," I fear. I rode for miles the other day in an open carriage behind one of the best fellows in the world; and I think it was five cigars he consumed, while the wind blew the reek back into my face. He would not for the world have done anything else that was rude, but his sensibilities on that one point were narcotized. They tell a story of Horace Greeley, in old stage coach days, riding from Utica to Rome. There was one other inside passenger, who, after some agreeable chat, put a cigar between his lips and said, "I hope you have no objection to a cigar?" Whereupon Mr. Greeley replied, "Not the slightest, so long as it is not lighted!" And his fellow traveller, not to be out-done in civility, retorted, "Oh, I assure you I had not any intention of lighting it!" Honors were even! I am an old fogy about many things; I own it proudly. And one piece of old-fogyism is a violent repugnance to seeing a man smoking in the immediate presence and society of women. It looks vulgar, and it is "bad form," no matter what relaxed conventions may say. And the silly girls who assure their male companions that they "just love the smell of good tobacco," may be assured that whatever transient popularity their acquiescence may gain is more than outweighed by the old-fashioned delicate respect they forfeit. It was Henry Ward Beecher who used to say that he did not smoke in this world and hoped he wouldn't in the next. And I know a very "High Church" parson who delights in such incense as Malachi enjoins, but who vows that he finds no warrant in Catholic antiquity for burning incense to Baal. Fancy St. Augustine with a pipe, and St. Thomas Aquinas with a stogy!

A SOUTHERN priest sent me the other day the catalogue of a girls' school in Alabama, *apropos* of some remarks made here *in re* silly spellings of sensible Christian names, and absurd and meaningless names, fond things vainly invented. Here are some of the gems from that list: Wyllie, Mai, Cathryn, Aylee, Buhlah, Dorie, Mynie, Julya, Hellyn, Hyllin, Hycle, Ruthye, Wynye, Oralee, Donnieben. Poor girls!

THIS COLUMN travels far, it appears. A letter from a well-known English priest has just come, dated at my dear little Arcadian inn among the hills of Luxembourg, to say that he finds THE LIVING CHURCH there, proudly displayed, and that all my praise of Vianden and the *Hôtel des Étrangers* is amply justified. You may like to know that the tiny, adorable Royal Highness, Princess Marie Adelaide, is pleased with the tributes paid here to her Grand Duchy, and sends word that the "Merenberg Process" (wherein a male cousin, Count Merenberg, offspring of a morganatic marriage, contested the Act of Succession setting aside the Salic Law in her favor) has just been decided righteously, with the proclamation of herself as rightful and indubitable heiress of Grand Duke William, her father. Long may she reign!

SPEAKING of sovereigns, what jubilation has resounded in the Netherlands! An eleven-year-old Dutch friend of mine from the Hague sends me an ecstatic message: *"Orange Boven! A princess born! Hiep, Hiep, Hoera!"* I can almost hear the clang of the wooden shoes, as the happy peasants dance in the market-places, and the echo of *"Neerlandsch Bloed"* and *"Wilhelmus van Nassauwe,"* sung by mighty choruses rejoicing in the new fruit of the tree of the House of Orange. "We are not monarchists at all, we are Orangists," a Dutch gentlewoman told me last summer. The old republican spirit survives as strong as in the great days of the resistance to Spain; but it associates itself with gratitude to William the Silent and his family, and finds no inconsistency in hailing Wilhelmina van Oranje-Nassau-Vianden as Queen of the Dutch Republic. It is significant that the birth of this little baby Juliana should be acclaimed as if she were a defence of Holland against Prussian greed. Few weapons are so strong as a child's innocent helplessness, which summons all noble hearts to its protection; and Germany's "Dreadnoughts" and military balloons will never subdue *"Neerland's dierbren grond,"* so long as there is an orange-flower left to fight for, so long as the unconquerable race survives which beat back the ocean and Spain, and which in earlier ages gained the title of "friends and allies of the Roman people."

PRESBYTER IGNOTUS.

"THE STUDY of the Word, and the mere reading of it, differ as much as does the friendship of those who every day converse lovingly together from the acquaintance one has with a stranger at an inn."—*Wm. Gurnall.*

COURT DECIDES AGAINST CANON THOMPSON

Result of the Decision May Mean Church Disestablishment if Sustained on Appeal

PROTEST AGAINST THE WELSH ANTI-CHURCH BILL

Other English Church News

The Living Church News Bureau
London, May 25, 1909

THE vicar of Eaton, Norwich, Canon Thompson, has lost his case against Sir Lewis Dibdin's court in the King's Bench Division of the High Court. This parish priest, it will be remembered, applied for a writ of prohibition in the High Court to restrain the jurisdiction of Sir Lewis Dibdin's court respecting certain proceedings in that court arising out of the Deceased Wife's Sister act. The chief promoter of those proceedings, one Banister, had been refused the Blessed Sacrament at Eaton parish church on the ground that he had contracted a union with the person whom he called his "wife" which was prohibited by the Christian law of marriage, the said person being his deceased wife's sister. In consequence of the vicar's firm stand for the Church's discipline concerning Holy Matrimony, the case of Banister *versus* Thompson came before Sir Lewis Dibdin's court and resulted in an order of that court admonishing the vicar of Eaton for having repelled Banister, and directing him to abstain from similar acts in the future. The vicar was then well advised to put Sir Lewis Dibdin's court upon its own defence in the King's Bench, notwithstanding the possibility of the failure of his application for a prohibition, as has proved to be so, the court, by a majority judgment of two justices to one, having discharged the rule *Nisi*. The fact of there being a dissenting judgment has, of course, its due weight and significance. The substantial issue—both justices and counsel wandered far afield from that point—was whether or not a certain proviso of the Deceased Wife's Sister act protected the priest. Justice Darling and Justice Lawrence agreed that the proviso was no protection; Justice Bray held that it was. The two former justices, in their main contentions, took the narrow and rigid and bigoted Erastian line. According to their view of Church and State, the Church of God in this land has no marriage law, nor in her present relationship with the State can she have one, apart from the law of the land. Thus the interpretation of the law of God on the subject of marriage rests not with Holy Church, but with Parliament. The mere enunciation of such State doctrine as this shows how extreme and ghastly and impious it is. It is certainly entirely inadmissible from the Church's standpoint. Nor will the Church be cowed by this decision of the King's Bench. If the decision is ultimately to stand in his Majesty's courts, then the Church at large will, I am sure, resist the State *à outrance*. She would have the right to do so under the Great Charter: *"Ecclesia Anglicana libera sit."* And if disestablishment be the inevitable outcome of the situation, then let it come. It is stated on authority that the advisers and supporters of the vicar of Eaton in the Banister case intend carrying the matter to the Court of Appeal, from whence an appeal would lie to the House of Lords.

PROTEST AGAINST WELSH DISESTABLISHMENT.

A meeting to protest against the present Welsh anti-Church bill has recently been held at the Church House, with the Bishop of London in the chair, and Earl Caudor and the Bishop of St. David's as the special speakers. The speech of the Welsh Bishop, as it reads in print, was indeed the feature of the meeting. Dr. Owen examined briefly, and in the manner both of an orator and a logician, each of the three arguments upon which the Prime Minister rested his case for the introduction of the Welsh bill in the House of Commons.

The highest authority on the history of the Church in Wales was, he said, the late Bishop Stubbs of Oxford, who, with Mr. Haddon, edited all the extant documents relating to the Welsh Church from her origin up to the year 1305. How did the Prime Minister's history stand in comparison with that of Dr. Stubbs? "On one point the Prime Minister is right. He is right in acknowledging that he proposes to single out for disestablishment the four oldest dioceses of the Church, with a continuous history stretching back 'some considerable time before the mission of St. Augustine.' But the Prime Minister is wrong in the two essential points upon which his historical argument turns. He says that when Wales 'became part and parcel, for political purposes, of the Kingdom of England, contemporaneously or consequentially the ancient Church of Wales

was incorporated into or annexed to the Church of England.' That is wrong if Bishop Stubbs is right. According to Bishop Stubbs, the union of the Welsh with the English dioceses of the Church did not take place, either 'contemporaneously or consequentially,' but 'gradually; long before the formal incorporation of Wales with England, the Churches were one.' According to Bishop Stubbs, from 809 onwards 'Welsh Bishops appear from time to time in the Councils of the Province of Canterbury, . . . and the Welsh chapters and clergy sent proctors to the Convocation of Canterbury two centuries and a half before the Welsh counties sent representatives to the English House of Commons. And all this was done, not by forcible attempts of English kings and prelates to force on the Welsh an English or Anglo-Roman system.' The Prime Minister's mistake in dates overthrows his argument. He is asking Parliament to sever the unity of the Welsh and English dioceses under the mistaken impression that this unity was created by Parliament. The Irish Disestablishment Act, under which Parliament, in 1869, revoked a provision of the Act of Union of 1801, is no precedent for a Bill which proposes to sever an union of ecclesiastical rather than of civil origin, and of gradual growth, dating back more than a thousand years ago."

The Prime Minister's argument involved, the Bishop proceeded to point out, a second conspicuous mistake in history. It was part of his case that for centuries—from the time of Henry II. to a time almost within living memory—the Church in Wales was used for political purposes as the organ and instrument of the English Government. The Bishop showed that this statement turned out to be in flat contradiction to Bishop Stubbs for the earlier period, and in equally flat contradiction for the later period to Mr. Gladstone, whose authority on Welsh Church history he was sure the Prime Minister held in respect. The Bishop therefore submitted, with all respect to the Prime Minister, that his case for Welsh Disestablishment, as far as history went, had broken down. And he did not think the Prime Minister improved his position by his argument from statistics. When Protestant Dissenting statistics were used as a weapon of attack upon the position and endowments of the Church, "we are entitled to ask," said the Bishop, "whether they are of such a character that any court of justice in the land would take away six-pence from anybody on the strength of them." As to the Prime Minister's political argument, that was not a conclusive one in favor of Welsh Disestablishment. The opinion of the Welsh members of Parliament did not confer upon Parliament the moral right to sever the unity of the Church in England and Wales without the consent of Church people.

MEMORIAL GIFT TO SOUTHWARK CATHEDRAL.

A donor, who desires to be anonymous, has given "in memory of J. J. G." £2,000 to Southwark Cathedral, on condition that it be devoted to the endowment of a Canon Precentor's stall.

FIRE AT S. P. C. K. HOUSE.

There was a disastrous fire last night at the S. P. C. K. House, Northumberland Avenue, Trafalgar Square. It appears that the fire broke out in a gas engine and a quantity of stock situated some distance away. It is impossible at this moment to say what damage has been done. J. G. HALL.

MILITARISM has foisted upon the world a policy which handicaps the work of the Church, cripples the hand of philanthropy, blocks the wheels of constructive legislation, cuts the nerve of reform, blinds statesmen to dangers which are imminent and portentous, such as poverty and all the horde of evils which come from insufficient nutrition, and fixes the eyes upon perils which are fanciful and far away, says the Rev. C. E. Jefferson in the *Atlantic Monthly*. It multiplies the seed of discord, debilitates the mind by filling it with vain imaginations, corrodes the heart by feelings of suspicion and ill-will. It is starving and stunting the lives of millions, and subjecting the very frame of society to a strain which it cannot indefinitely endure. A nation which buys guns at $70,000 each, when the slums of great cities are rotting, and millions of human beings struggle for bread, will, unless it repents, be overtaken soon or late by the same divine wrath which shattered Babylon to pieces and hurled Rome from a throne which was supposed to be eternal.

BI-CENTENARY CELEBRATION AT NEW ROCHELLE, N. Y.

Continuation of the Festivities Described in These Columns Last Week

GROWING VALUE OF THE CHURCH MISSIONS HOUSE

Othe New York Items of Interest

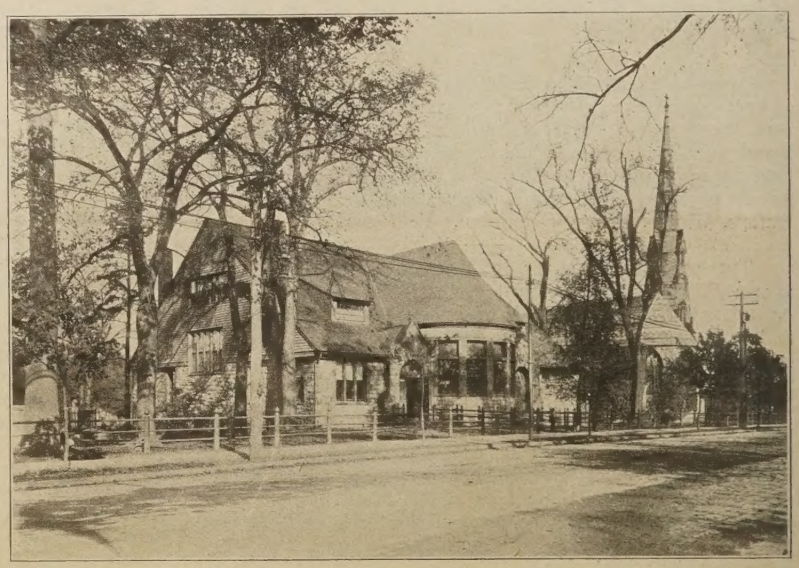
Branch Office of The Living Church
416 Lafayette St.
New York, June 8, 1909

KALENDAR OF COMING EVENTS.

June 13—St. Stephen's College, Annandale, N. Y., Baccalaureate Sermon by the Warden-elect, Rev. William C. Rodgers, M.A.
" 16—(*Idem.*) Missionary Sermon by the Bishop of Harrisburg; and Reunions.
" 17—(*Idem.*) Commencement Exercises and Installation of the Warden.
" 21-26—1909 Session of the Cathedral Summer School, Albany, New York. Rev. G. H. Purdy, *Secretary*, Warrensburgh, N. Y.

THE festivities of the first three days of the celebration of the 200th anniversary of Trinity Church, New Rochelle, which began on Whitsunday, were described in these columns last week.

The Woman's Auxiliary of the county held its annual service and meeting on Wednesday. Archdeacon Van Kleeck presided; the Rev. Dr. Reese F. Alsop preached a sermon. Bishop Courtney made a humorous and instructive address in the afternoon, on "Queen Anne and Trinity Church, New Rochelle."



TRINITY PARISH HOUSE AND CHURCH, NEW ROCHELLE, N. Y.

The Archdeaconry of Westchester met on Thursday morning. The Holy Communion was celebrated at 11. A business meeting was held at noon. An historical sermon on the work of the Society for the Propagation of the Gospel in Foreign Parts was read by the Rev. William C. Prout. In the afternoon there was a short meeting of the archdeaconry, at which the Rev. E. C. Chorley of Garrison, N. Y., read a valuable paper on "Andrew K. Fowler of New Rochelle, the Eighteenth Century Lay Missionary in Westchester County." In the evening the senior warden of Trinity John W. Boothby, Esq., explained "The Royal Charter."

On Friday the New York Churchmen's Association and the New York Clericus went to New Rochelle, when the Rev. Dr. William L. Manning, rector of Trinity Church, New York City, made an address on "Trinity Corporation of New York and Trinity Corporation of New Rochelle in Colonial Days." On Friday evening, the Rev. Albert F. Tenney, rector of Christ Church, Pelham Manor, spoke on "New Rochelle and the Manor of Pelham."

There were services in the Church at 7:30 and 10 A. M., and 5 P. M., on Saturday.

The programme for Trinity Sunday, which is "name day," included an address to the Sunday school by Thomas H. Robinson, entitled "The Girls and Boys of Two Hundred Years Ago

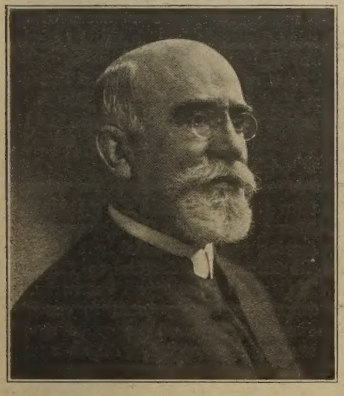
in New Rochelle." The Rev. Dr. Lowndes, historian and author, preached on "The Debt of the Huguenots to the Anglican Church," at 11 in the forenoon. At 3 P. M., Frederick D. Moore addressed a mass meeting of the Westchester Association of the Brotherhood of St. Andrew, on "Trinity Church and the Brotherhood." A sermon by the Rev. Melville K. Bailey, Grace Church, New York City, on "The Rectors of Trinity Church, New Rochelle," and the reading of some letters describing "The Rev. Thomas W. Coit, D.D., the Theologian," once the local rector, brought the celebration to an end.

The papers, addresses, sermons, and speeches have been so valuable and interesting that the authorities are considering plans for the publication of these literary contributions in the form of a memorial volume of transactions with appropriate illustrations. The Rev. John Keller, secretary of the diocese of Newark, was anniversary secretary during the week.

On Friday afternoon at the outing meeting of the Churchmen's Association, and the Clericus of New York City, a number of ladies of the parish entertained the visitors at luncheon in the parish house. When the rector had finished a speech of welcome, one of the ladies presented him with congratulations on his birthday, and further presented the Dr. and Mrs. Canedy with a purse, this being also the anniversary of their wedding.

A new clock with striking apparatus has been placed in the church tower on the eve of the parish birthday from the fund started about five years ago by a little girl, Anita Smith. The cost was about $1,000.

Among the relics preserved by the church is a quaint bell, believed to be one of the oldest in the United States. It is dated 1706, and was given by Sir Henry Ashurst of London to the French church, St. Esprit, of New York City, which church, after building another edifice on Twenty-second Street, gave the bell to the church in New Rochelle. Among the other keepsakes is the communion plate, the gift of "Goode Anne," oldest daughter of James, Duke of York, afterward James II., also two small chalices given by the Davenport family of Davenport Neck. The communion table given by Aman Guion in 1710 is preserved in the vestry room, and in recent years there have been given a marble altar and reredos, in memory of the late John C. Fisher, once vestryman. In the house of Miss Davenport of Davenport Neck there is still preserved, in excellent condition, the small alabaster font used by the Huguenots in their first church.



REV. CHARLES F. CANEDY, D.D.,
Rector Trinity Church, New Rochelle, N. Y.

To the indefatigable energy of the present rector of Trinity Church is due the organization of these joint festivities. Charles F. Canedy, D.D., was born in Springfield, Ill., graduated from Yale in 1869, and from the General Theological Seminary in 1873. His first charge was the rectorship of St. John's Church, Monticello, N. Y. He then established three mission stations in Sullivan County which are still flourishing. He became rector of New Rochelle, October 20, 1876. Under his administration the large indebtedness of the present church was paid off and the edifice was consecrated in 1881. The parish house, which is a model one in every way, was built and is all paid for. The parish is now entirely free from debt and has a growing endowment fund.

The New Rochelle German Maennerchor, the choirs of several churches and other musicians tendered their services during the week of special meetings.

THE CHURCH MISSIONS HOUSE AND ITS VALUATION.

Land values on Fourth Avenue, New York, both north and south of the Church Missions House at Twenty-second Street, have advanced rapidly within the last two months. For fifty years property on this avenue has stood almost still in values, especially between Union Square and Thirty-second Street. One property at Twenty-third Street has just been sold at $1,000,000, and another at Twenty-second Street, on a corner opposite the Church Missions House, is held at $800,000, an offer of $650,000 having just been refused. A corner on Twentieth Street, 25 by 100 feet, was sold recently for $125,000. Twenty years ago it brought $26,000. Lots adjoining it, twenty feet front, formerly held at $15,000, have just been marketed for $70,000 each. One property at Eighteenth Street has been sold for $450,000. Four old hotels have been razed to make room for mercantile buildings. The Church Missions House lot, 60 by 70 feet, cost $200,000, or at any rate was inventoried at that figure in a total of land and building of $436,000, some of the land having been donated. At the price demanded for the opposite corner, the Church plot is now worth at least $400,000. Some years since a committee considered adding three stories to this building. It was found that the foundations and present walls would admit of the improvement, and that the demand for offices warranted the addition. No funds were available, so nothing has been done. The Board of Missions secures its two floors rent free, besides giving Church organizations rent at two-thirds the rent charged to commercial concerns in the same building. For some years the store floor was vacant, but is now leased at $5,000 a year for ten years, the lessee spending $6,000 upon changes that have much improved the building. Discussion of a sale of the Church Missions House, and also of adding the stories to it, has been heard in real estate circles in New York within the last fortnight, but officials of the Board denied, upon inquiry, any knowledge of any plans looking to either of these projects.

CONFERENCE OF RELIGION.

The "New York State Conference of Religion" observed its tenth anniversary with an evening service at the Church of the Holy Communion on May 30th, when the rector, the Rev. Dr. Henry Mottet, introduced ministers of various religious bodies, including Unitarian and Hebrew, for ten-minute addresses on topics connected with the purposes of the conference. According to the report in the *Times*, the Rev. Dr. James M. Whiton, of the *Outlook*, gave a retrospect of the ten years of work by the conference that are past, stating that its purpose is to make this republic a republic of God. A Hebrew rabbi thought that with diversity of religion there might be unity of spirit; and the minister of the "Church of the Divine Paternity" thought we needed "a kind of Esperanto religion, a true word taken from one religion and another till we get a religion which will express the truth for us all."

COMMENCEMENT WEEK AT COLUMBIA.

The 155th commencement of Columbia university began on Whitsunday, when the baccalaureate service was held in the gymnasium. The sermon was preached by the Rev. Dr. W. T. Manning, rector of Trinity Church. Dr. Manning advised the graduating students that Christianity does not consist in simply not doing wrong, but that it should be the doing of good. He spoke of the unique part that Trinity Church took in the founding of Columbia in 1755, and the close relations that have continued between the two institutions. He reviewed the chief obstacles in the way of faith and the things needful to attain the higher plane toward which we should shape our lives. At the close of the address Dr. Butler conferred degrees on 1,166 candidates, among them President Lowell of Harvard university and Count von Bernstorff.

THE ARCHDEACONRY OF WESTCHESTER.

The regular meeting of this archdeaconry was held in Trinity Church, New Rochelle, N. Y., on Thursday, June 3rd. The Ven. Frederick Van Kleeck, D.D., presided. There was a goodly attendance of clergy and lay delegates from the parishes and missions. Beside reports and routine business, there was an address by the Rev. Dr. John P. Peters of New York City, on Social Service. A committee of fifteen was appointed to consider the subject and report to the next meeting of the Archdeaconry.

BENEFACTIONS OF MRS. ROBERT GRAVES.

By the will of Mrs. Robert Graves, widow and beneficiary of Henry B. Plant, the Rev. George F. Clover, Superintendent of St. Luke's Hospital, New York City, receives $25,000 and the hospital $30,000. Many other bequests are made to various institutions and persons, including the trustees of the New York Fire Department Relief Fund which receive $25,000. The total amount of the bequests is about $3,000,000; the whole estate about $8,000,000.

PERSONAL MENTION.

The Rev. Henry Mottet, D.D., has been elected president, and the Rev. J. Howard Melish vice-president of the Federation of Churches in Christian organizations in New York.

Mr. Miles Farrow of St. Paul's Church, Baltimore, has accepted an election as organist and choirmaster to succeed Mr. Walter Henry Hall at the Cathedral of St. John the Divine on September 1st.

The Rev. William Porkess was one of the candidates advanced to the priesthood by Bishop Greer in the crypt of the Cathedral of St. John the Divine, on Trinity Sunday. Mr. Porkess came over from another communion with an excellent record of ten years' experience. He was admitted as a candidate for Holy Orders, May 7, 1908, served as a lay reader in St. Andrew's Church, and was there ordained deacon December 20, 1908. As a deacon he was on the staff of Grace Church, and now goes to St. Paul's, New Haven, Conn., where he is to be warden of the Church House and rector's assistant.

The trustees of the Church of St. Mary the Virgin have recently made the Rev. George M. Christian, D.D., *rector emeritus* of that parish. A like election was made, and accepted by Dr. Christian, at Grace Church, Newark, N. J., of which he was rector from 1880 to 1899.

"LET US make sure, as we may make sure, when kneeling in spirit at the cradle of the Infant Jesus, that He, the Eternal God, is our Refuge, in time and for eternity!"—*Dr. Liddon.*

Diocesan Conventions.

EAST CAROLINA.

FEATURES of the 26th Council of the diocese of East Carolina, which met in St. Peter's Church, Washington, N. C., May 22-25th, were the adoption, on recommendation of the Sunday School Commission, of the official course of studies of the New York Sunday School Commission, carrying with it the appointment of the Rev. John H. Brown as secretary, who will install the system in the diocese, and the revision of the constitution and canons.

The first session was held on Saturday, May 22nd, at 9 P. M., when Council was called to order by the Bishop of the diocese and after roll call proceeded to organize for business by reëlecting the Rev. Nathaniel Harding, president, and the Rev. F. N. Skinner secretary. After the appointing of committees Council adjourned to meet for service Sunday morning. At 11 o'clock Sunday morning the Holy Communion was celebrated, the sermon being preached by the Rev. Claudius F. Smith, rector of Christ Church, Elizabeth City. The Bishop was celebrant, being assisted by the Rev. Dr. Drane of Edenton. At 5:30 o'clock the Bishop held a quiet hour, and at 8:30, after Evening prayer, he read his annual address, which indicated a marked increase in confirmations during the year, nearly 400, being 65 more than in any previous year, and is full of hopeful expectations for the future.

THE ROUTINE.

Monday at 9:30, after Morning Prayer, the Council was called to order and reports of committees received. Monday night was given up to the consideration of the report of the Sunday School Commission. In this report it was recommended that the diocese adopt as the official course of studies the New York Sunday School Commission Course, that a diocesan Sunday School secretary be appointed, who was also to be the chairman of the diocesan Sunday School Commission, that the secretary thus appointed be instructed to visit the headquarters of the New York Commission and thoroughly acquaint himself with the methods of teaching, etc., there used and then go through the diocese and install the course in every Sunday school. All of these recommendations were adopted and the Rev. John H. Brown, rector of Christ Church, New Bern, was appointed by the Bishop as secretary and requested to take the work up immediately. The whole of Tuesday was practically given up to the consideration of the report of the Committee on Canons, which presented a complete revision of the constitution and canons of the diocese. Most of the suggested revisions were adopted, but one, which provided for a rotation of the members of the vestries, met with decided opposition and was defeated. Tuesday night, the Rev. R. W. Patton, department secretary of the General Board of Missions, preached a stirring missionary sermon and the offering was devoted to missions.

THE WOMAN'S AUXILIARY.

Tuesday morning the Woman's Auxiliary held its annual meeting, which was attended by a very large number. Addresses were made and reports received which told of much work being done throughout the diocese by the women.

ELECTIONS AND APPOINTMENTS.

The diocesan officers were reëlected or reappointed as last year except on Standing Committee, F. R. Rose in place of William L. DeRosset, resigned; on Finance Committee, T. C. James in place of William Calder, resigned; Examining Chaplain, Rev. John Brown, in place of Rev. N. C. Hughes, removed from the diocese, and as trustee of the University of the South, Rev. John H. Brown, in place of Rev. R. W. Hogue, removed from the diocese; Sunday School Commission, Rev. C. F. Smith in place of Rev. R. W. Hogue.

In every way the Council proved to be a great success and provisions were made for greater work during the coming year. Among these provisions were a resolution asking the rectors of parishes to give at least one Sunday service to some outlying mission station each month, and a second resolution that $4,000 be raised for diocesan missions during the coming year, instead of $1,600, as last year. In compliance with this latter resolution, the Bishop appointed a committee of nine laymen to carry it out.

The Council adjourned Tuesday night to meet next May in St. John's Church, Wilmington.

MISSOURI.

ALL the business transacted at the Missouri diocesan convention, which met on May 25th, 26th, and 27th at Christ Church Cathedral, St. Louis, was of a routine nature. There were no changes in any of the committees, and the Bishop's address was chiefly retrospective.

On the evening before the convention the Churchmen of St. Louis entertained the country delegates at a dinner given at the Mercantile Club. There were 340 present, including Bishop Brooke of Oklahoma. The Rev. E. Duckworth presided and the speakers were the Rev. A. A. V. Binnington, Hon. Frank Wyman, and the Rev. Beverly Warner, D.D., of New Orleans.

There was a falling off of $2,400 in pledges for diocesan missions from the parishes; but the amount will probably be made up from other sources. All pledges for the previous year were paid. There are twelve vacant parishes and missions. The Archdeacon declared that the Church is losing ground rapidly, especially in the country towns, and added that there are 3,577 unoccupied villages in the diocese. It was resolved that all parishes should be visited by a clergyman and a layman on behalf of missions. A proposal to shorten the meetings of the convention from three days to two was negatived, and the proposal to merge the diocesan Clergy Relief Fund with the General Fund, after thoughtful discussion, was tabled by a vote of 36 to 31.

A great missionary meeting was held on Thursday at the Cathedral, which was filled to the doors. Rev. Dr. Warner preached an inspiring sermon and the musical part of the service was particularly enjoyable.

CENTRAL NEW YORK.

THE forty-first annual convention of the diocese was held at Calvary Church, Utica, June 1st and 2nd. No time was wasted, and the entire meeting was marked by celerity and dispatch. A resolution placing men and women on an equal footing as far as voting in parish meetings is concerned was defeated by a very close margin.

The Rev. James K. Parker was reëlected secretary for the twelfth time. He had previously served as assistant six years. The Rev. J. W. Clarke was selected as assistant. Standing Committees and special ones were speedily appointed by the Bishop, and many resolutions, canonical changes etc., were passed or referred to proper committees. For the first time in the over forty years history of the convention a decided innovation was provided for the evening, in the form of a "missionary rally." This had been worked for for a number of years by some of the more progressive members of the convention, both clerical and lay, and was looked forward to with eagerness. The spacious edifice of Calvary was filled at 8 o'clock and the departure was regarded as a success. Besides the fine address of the Bishop on Missions, and that of the Rev. Dr. A. S. Lloyd, a number of other addresses were made on pensions for the clergy.

THE BISHOP'S ADDRESS.

On Wednesday, June 2nd, after an early Eucharist in several of the Utica churches, all assembled for the Litany and Holy Communion at the place of meeting at 9:30 and listened to the address of the Bishop of the diocese. After reviewing his own official acts and the ordinary affairs of the diocese, including a reference to the proposed changes in the status of the General Theological Seminary, in which he recommended that a committee be appointed to consider the whole matter (which was subsequently done) he spoke timely words as to the religious conditions of the present, with an appeal for an injection into the affairs of the Church as much method and statesmanship as is marked in the business world, with, however, a fair recognition of how far short of the ideals of Christ and His religion is the business of the world to-day. He spoke first of the present day development, demanding that business be recognized as subject to the rules of the Christian religion, and pointed out that there must be a corresponding awakening on the part of the members of the Church, to sacrifice and service on the part of individuals in the Church. He recommended the formation of some kind of a Church club or similar organization to focus the energies of the men of the diocese, and this met with hearty response by the convention, a committee being appointed to form a laymen's league by autumn.

ELECTIONS, RESOLUTIONS, AND REPORTS.

The old members of the Standing Committee were reëlected, viz: the Rev. John R. Harding, D.D., Rev. E. H. Coley, Rev. W. DeL. Wilson, Rev. Robert M. Duff, D.D., and Messrs. William D. Dunning, John R. Van Wagenen, George T. Jack, and Hon. E. C. Emerson. Large votes were polled by the Rev. A. R. G. Hegman of Trinity Church, Binghamton, and the Hon. Marvin K. Hart of St. Luke's Church, Utica, who led in the scattering vote for clerical and lay members. The Rev. Henry H. Hyde having removed from the diocese, the Rev. F. W. Eason, rector of Trinity Church, Watertown, was elected as delegate to the Missionary Council of the Second Department.

Probably the most radical resolution introduced was that by the Rev. W. B. Clarke, looking towards the legalizing of women's votes on the same standing as men at parish meeting. A *vive voce* was first taken but a division of the house was demanded, and it was defeated by a narrow margin.

The treasurer, F. L. Lyman (who was reëlected) reported that a total of $28,842.23 had been handled by him during the year. The sum of $13,056 was appropriated for the missions of the diocese, and $11,500 of this amount assessed on the parishes of the dioceses,

the balance coming from the permanent missionary fund. A committee was appointed to make an effort to raise the permanent missionary fund up to $50,000, and thus relieve the parishes of the large assessments of the present.

A decided change in the order of business which will be welcomed by all was adopted facilitating the ascertaining if a quorum is present at the opening of convention. Instead of the cumbersome roll call, hereafter the clergy and lay delegates will deposit their names in boxes, which will be counted during the opening service by a special committee.

DELAWARE.

THE 123rd annual convention was held on June 2nd at St. Peter's Church, Smyrna. The Bishop in his address stated that $1,000 a year and a home should be the minimum salary paid to the clergy, with at least a month's vacation.

The convention organized, electing John S. Grohe as secretary, who appointed W. D. Brinckle assistant. The regular reports of the Standing Committee, Archdeacons and others were then made.

THE BISHOP'S ADDRESS.

After referring to the likeness in many ways of his entrance on his work to that of Bishop Lee's in 1842, he said the time was too short yet to learn all he needed to know, and too crowded to see due proportions. But he wished to speak of some practical matters. Salaries: the diocesan minimum should be $1,000 and a home; Vacations were needed from the strain. The clergyman's fitness depended on due rest. Four Sundays at least should be given. The Missionary and Education committee should encourage self-help in all the stations; parishes giving up their duties presented a problem the canons did not cover, and for which a remedy was needed.

Every church has been visited, except St. Anne's, outside of Middletown, which has only an annual service; some of them several times. Official acts have been: Baptisms, 5; sermons, 141; confirmations, 242. Among the non-parochial clergy, though living in the diocese, is the Rev. John Lynn McKim; ninety-seven years old next month, ordained seventy-three years ago.

The Bishop expressed his sincere thanks for the many kindnesses received and thoughtfulness shown at, and since his consecration. While knowing the weak points of the diocese, he wished to take hopeful views of the work. With sober, resolute coöperation, God would allow no failure.

ELECTIONS AND APPOINTMENTS.

The Standing Committee was reëlected, and immediately after the convention organized with the Rev. Kensey Johns Hammond as president, and Hon Charles M. Curtis as secretary. The Rev. Messrs. Kirkus, Turner, Rigg and Sparks, Judge Bradford, Messrs. G. Elliott, F. Bringhurst, and J. W. Macklem were elected delegates to the Missionary Council of the Third Department. The Missionary and Educational Committee wes reëlected; the Rev. Messrs. Kirkus and Laird, and Messrs. Dubell and Grohe. Mr. F. Bringhurst was reëlected treasurer and the Rev. H. B. Phelps registrar. The Archdeacons were reëlected for two years. Laurel was chosen as the next place of meeting. A telegram of greeting was sent to the Convention of Easton in session in Cambridge, and one was received from it. Everything was arranged in the parish for the comfort and convenience of the members of the convention, and they were most hospitably entertained.

EASTON.

CONVENTION met in Christ Church, Cambridge, on Tuesday and Wednesday, June 1st and 2nd, for the forty-first annual session. The proceedings were almost entirely routine, the Bishop's address treating of matters purely diocesan.

The sermon was preached by the Rev. William A. Coale, rector of North Sassafras parish. The convention organized by reëlecting Very Rev. Edward R. Rich, D.D., secretary, this being his fifteenth consecutive election. The reports of the Standing Committee, the various diocesan officers and the Home for Friendless Children showed the financial affairs of the diocese to be in good condition. The proposed amendment to the constitution, providing for lay representation on the Standing Committee, was defeated. At the Tuesday evening session, the Bishop read his annual address, which dealt entirely with local matters. This was followed by an explanation of the object and plans for the Five Million Dollar endowment fund for the pensioning of the aged clergy by the Rev. Dr. J. J. Wilkins.

APPOINTMENTS AND ELECTIONS.

All the old officers were reëlected except the following boards in which changes occur:

Managers of the Diocesan Clergy Relief Fund—Rev. Franklin B. Adkins, Messrs. Edward B. Hardcastle, T. Hughlett Henry, and Samuel E. Shannahan.

Managers of the Home for Friendless Children from Easton: Mrs. J. Philemon Davidson, Mrs. E. M. Grace, Mrs. Elizabeth B. Hayward, Miss Josie P. Dawson, and Mrs. William Reddie.

Trustees of Trinity Cathedral: Samuel E. Whitman, Alexander Fountain, William Reddie, Samuel E. Shannahan, Courtland W. Roe and Oscar K. Byerly.

Representatives to the Council of the Third Missionary department were elected as follows: Rev. Dr. Henry B. Martin, Very Rev. Dr. Edward R. Rich, Rev. David Howard, Rev. Walter B. Stehl, Gen. W. S. Muse, Col. W. Hopper Gibson, Messrs. H. L. D. Stanford and E. S. Valliant.

The convention adjourned to meet next year in St. Peter's Church, Salisbury (Rev. David Howard, rector).

KANSAS CITY.

THE twentieth annual council of the diocese of Kansas City was commenced on Tuesday, June 1st, with a celebration of the Holy Communion, the Rev. J. A. Schaad officiating in the absence of the Bishop, assisted by the Rev. Messrs. Edward Henry Eckel as gospeller and J. S. Smith as epistoler.

THE BISHOP'S ADDRESS.

The Bishop delivered his annual address at this service. The following touches upon the things which he emphasized: All parishes and organized missions save four had been visited during the year and in many places there are most encouraging indications of progress. Two postulants for Holy Orders had been accepted. Attention was called to the large number of scattered people and to many towns where the Church might be established by an active Archdeacon. An appeal was made for $6,500 for missionary operations. The Bishop commended the work among the deaf-mutes, spoke for the $5,000,000 clergy pension fund, and made an appeal for more Church extension work.

THE ROUTINE.

The Rev. C. R. Taylor was elected secretary and appointed the Rev. E. B. Woodruff and Mr. W. F. Eves as his assistants.

A resolution was passed making it obligatory on each congregation to take up at least one offering each year for general missions.

The new Standing Committee consists of the Rev. J. S. Smith, President; the Rev. J. D. Ritchey, D.D., secretary; and the Rev. E. H. Eckel, and Messrs. J. T. Harding, A. C. Stowell, and L. T. Golding.

An official coat of arms and seal have been set forth and designs of same will shortly be published. Resolutions of appreciation of the Rev. John King Dunn, the Rev. Edward John Saphir, and John F. Eaton were received by a rising vote. These have all passed away since the last session of the council.

The committee on constitution and canons is charged to bring in a revision of same to the next annual council.

The new diocesan Missionary Board consists of the following elected members: The Rev. R. N. Spencer, Rev. J. A. Schaad, Rev. C. A. Weed, Rev. J. D. Ritchey, D.D., Rev. E. H. Eckel, Rev. C. R. Taylor, Messrs. Ben C. Howard, H. D. Ashley, B. J. Fradenburg, F. A. H. Garlichs, B. R. Clark, and H. H. Harding.

Some excellent addresses were made at the Tuesday evening service at St. Paul's Church, and it was unfortunate that the severe storm kept so many from attending. A good start was made in securing funds for an Archdeacon when the Rev. F. C. O'Meara offered to relinquish his missionary stipend of $200 if an Archdeacon were secured.

W. H. Holmes was reëlected treasurer by acclamation when the council reassembled on Wednesday. John T. Harding was reappointed as chancellor, and the Rev. C. R. Taylor was appointed registrar. An effort is to be made this winter to have a large missionary mass meeting in Kansas City. The council resolved this year to sustain its missionary work by pledges, and the effort gives every promise of being a success.

Probably the most valuable matter of a business nature to come before the council was the report of the special committee upon the method of assessment. In the judgment of the council it was considered too weighty a matter upon which to take immediate action. The report was accepted, ordered printed in the journal, and will come up for final action next year.

The following were elected delegates to the Missionary Conference of the Seventh District: Rev. J. A. Schaad, Rev. E. H. Eckel, Rev. C. A. Weed, Rev. J. D. Ritchey, D.D., Rev. R. N. Spencer; Messrs. A. C. Stowell, H. Stringfellow, Jay M. Lee, C. H. Child, and A. D. Ashley.

The council accepted the invitation of St. George's parish, Kansas City, to meet there next year.

IN SOME places the office of "Morning Prayer" has been given the place of greatest importance, says the McKeesport (Pa.) *Parishioner*. But, when one comes to think it over, the office of Morning Prayer, beautiful and soul inspiring a service as it surely is, is, in its rightful use, only a service of preparation for that highest of all acts of public worship, the Holy Communion. The relative importance of these two offices is seen in the fact that a layman can say the office of Morning Prayer, but absolutely not that of Holy Communion. It requires none less than a priest of the Church to officiate in that Blessed Sacrament.

LIFE IN A RELIGIOUS HOUSE.

WE shall not describe the life of what is commonly understood as the *Cloister,* because we have something else in mind—to give our readers an intelligent idea of what is done in those Communities whose members they sometimes see or read of in the Church papers. We should like to get out of people's minds the mysterious, unhealthy notions they often have of the Religious Life and let them understand that "Religious" are men and women like themselves and their fellow-Christians, who, while they do not in some respects follow the ordinary customs of social life, in others live as do most persons of flesh and blood, and in common with most persons of flesh and blood, meet temptations, have their faults, and sometimes fail. In other words, they are human beings to whom God has given a special vocation, but one that they must try to fulfil amid the temptations that come from the world, the flesh, and the devil.

The customs of one community differ in certain particulars from those of another, and the life of a Sister or of a Brother is not altogether that of the Priest Religious; and then again the life is affected somewhat by circumstances, such as a special work temporarily undertaken, or fewness of numbers, or the particular object the community has set before itself. But, allowing for these differences, let us see what is the life in a Religious House.

At a fixed hour in the morning, generally between 5 and 6, the "House" is called. Some one appointed to that duty knocking at each door, opens it and says, *Benedicamus Domino* (Let us bless the Lord), and the answer is then given, *Deo Gratias* (Thanks be to God). Half an hour later the household, with the exception of those who, because of illness or for some good reason have been dispensed, is in the chapel to say the *Office*. This said, Holy Communion is celebrated, and if the community is one of priests, each has his own Mass either in the house-chapel or perhaps at some other Religious House. Breakfast follows (for Religious do not fast all day long from January to December), a simple meal during a portion of which at least one of the community may read from Holy Scripture or some devotional book.

The first breakfast our readers might take, if they were visiting in the house, would probably give cause for surprise or questioning. The members of the household come in silently, and standing at their places, the reader at a raised desk, the Blessing of the Table is said, and the meal is taken in silence, save for the reading. This silence is observed at all meals every day except, in some Religious Houses, on Sundays and at certain festivals, although the Superior may at any time direct that the reading be shortened and break the silence; if he does not think it well to do so, the order, as indicated, is observed. "But," somebody asks, "don't you think that a very unwise custom not to talk at meals? The doctors say that bright, cheerful conversation is a great thing to keep away dyspepsia, and besides, silence is apt to make people moody and morose." Dear friend, you would find, if you lived for any length of time in a Religious House, that dyspepsia is not a common complaint there, and, as to your other supposition, those who live in community are generally cheerful and contented, and the "blues" is a disease even less common there than dyspepsia. The Religious who is faithful to the Rule is pretty sure to find that the regular life, with its quiet and its atmosphere of prayer, is helpful to both body and spirit, and if God should call you to this life you will find what we say to be true. Meanwhile each to his choice; the community does not make rules for others, but only for its own members; you have a right to your newspaper at breakfast, and may linger at dinner to discuss the affairs of the day, and you must in turn let us make our choice in reading and not look askance if we find heartier mental pabulum in *Pastor Pastorum* than in the New York *Herald*.

But breakfast over, and now the reader will expect us to sit about in the dining-room and open our letters, or at least begin to chat. No; we leave our dining-room (we call it the refectory) as silently as we entered it; and partly because there are no servants to undertake the duty, and partly to avoid getting dyspepsia, each member of the household goes to put his room to rights. Then there are common-rooms to dust, perhaps to be swept, dishes to be washed, and it may be some errands to the butcher's or to the grocery. About 9 o'clock the bell rings for *Terce,* another office of prayer, and very likely the Morning Prayer is said also. After this there is time for the Meditation which each member of the community is bound by rule to keep daily, the time assigned being one hour, in some cases less. The morning is given to various duties in or out of the house, to devotional reading and study, to teaching or nursing, or answering letters, or hospital visiting.

At 12 o'clock the bell calls all who are at home to *Sext* in the chapel, and after that, unless it is a "silence day" (as Friday, the day of the Passion, and in some communities Wednesday, also), conversation is allowed. "What," one of our readers again asks, "you don't mean to tell me that you haven't talked all the morning?" Yes, we have probably talked a good deal through the morning, to the butcher, the groceryman, and the scholars and the sick, but only where duty or charity called for it. The Rule generally provides for silence up to *Sext,* allowing for necessary exceptions, and those who can are expected to keep the Rule. And as a practical matter, silence every morning in the house is of great help to those who have much to do. A busy priest with letters to write and reading to do, and a Sister who has her accounts to make up or her work to plan out, finds silence-time a great gain and is thankful for it. But we may talk now, though conversation is often not much entered into until after dinner (which has been accompanied with reading as at breakfast), when the community meets in the common room for recreation. Everybody who belongs to the community is expected to attend this, and to be absent one must be excused as from the observance of any other portion of the Rule. And what do our readers think the community talks about? Very likely the same things that other Christian people talk about: the weather, or some bit of Church news, or the latest European *coup d'etat,* or the possibility of an honest election in the next campaign. Or it may be that the conversation takes a lighter turn and somebody tells an amusing anecdote that may be met with another. And again, the conversation may run on in the course of the recreation hour, from the discussion of the last venture in the literary world up to a consideration of one of the deepest theological mysteries. Nothing is forbidden so only that the talk does not become gossip (which the Superior is likely at once to show his disapproval of), and all is to the glory of God. The Religious at their recreation are not very different from other people who fear God and keep His commandments and try to govern that "little member," the tongue.

To tell the whole story of the day would require more space than we can give to it. Suffice it to say that the other *Offices* are said at their proper times, the work of the afternoon often calling many of the household away from home, most of them returning for *Vespers,* and after supper each goes to his writing or study in the house or perhaps again to some outside duty. *Compline* calls those at home together in the chapel, and at its close, if the *Night Office* is not then said, the community, after five minutes of quiet on their knees for self-examination upon the failures of the day, go to their rooms, which are called "cells" (though they are neither barred nor bolted) and the house is peaceful and still. Lights are out at some stated hour unless it be that somebody has received permission to do necessary work, interrupted through the day, as is often the case with the Superior, who is truly the *servant* of all. And so in God's presence and with the constant thought of His glory is lived the life in a religious house.

A LIBERATED SPIRIT.

By MARIE J. BOIS.

BEFORE the awfulness of death, is it a wonder that men should lose their heads? Sobbing, the stricken mourners set up a wail, truly bitter in its impotency to recall the loved one who has just passed beyond the veil. Ah! if it could do so, their blind, selfish love would bring back the liberated spirit to its loathsome prison. But God has broken the bonds asunder; the fetters have fallen; the suffering, the anguish have ceased. Is it possible to think that the soul who went forth prepared to meet her God would return if she could? What! return to the suffering and the humiliation of helplessness and living dissolution; return to this vale of tears when God has called, "Come up higher"! Would you?

Christian, whose faith clings to Him who is the Resurrection and the Life, can you not trust your loved ones to the God of love? Weep over your loss, but rejoice over their gain.

We call it death, but what must it be called by those who, having gone through the mysterious valley of the shadow of death, have reached the promised land, and know at last what life is?

DARWINISM: IN POLITICS AND RELIGION.

BY HENRY JONES FORD,

Professor of Politics, Princeton University.

I. HOW IT HAPPENED.

IN 1831 Charles Darwin, a young scientist, the son of a well-to-do physician, was appointed naturalist on the *Beagle*, a vessel which the English government was sending out on a scientific expedition. During the voyage, which lasted five years, he was much impressed by certain facts in the distribution of organic beings inhabiting South America. The *Beagle* spent two years surveying the eastern coast of that continent, so that Darwin had time for much investigation, and his observations suggested a possible explanation of the origin of species.

In 1837, after his return home, it occurred to him that something might be made of his notion, if it were carefully worked out, and he began to collect all sorts of facts that could have any bearing on it. He was then twenty-eight. After five years' work he thought he might venture to note some tentative propositions. He kept on gathering facts, and two years later he made a sketch of the conclusions to which the evidence he had accumulated seemed to point. His vague notion had now taken definite shape; he had developed a theory; but he desired better confirmation of it, and so he went on gathering facts. He had sufficient wealth by inheritance to enable him to give his time to his hobby.

His health was poor, and his labors had to be carefully managed to avoid nervous break-down. He lived in the country, and in addition to keeping up his reading in scientific literature, he devoted a portion of each day to observation in his garden or in the woods and fields about. But he had to be careful never to overdo things, as that might mean a sleepless night. A favorite device for shutting down thought, was for him to lie on the sofa while his wife read to him a novel—one of those leisurely moving stories of people and manners that were the staple product of English fiction before the present demand for highly spiced literary *ragout* set in. Then, too, at times, there would be a little music of the simple, sentimental kind. When his mind had been thus diverted and tranquillized, he would go early to bed, with his best chance of a good night's rest. Thus he passed his days, reading, making notes, writing letters, preparing an occasional scientific paper, and pottering about, with a marked tendency to turn periodically to the hall table where, instead of in his study, he kept the snuff-box so that it should not be too handy. He was gentle in manner and averse to self-assertion or pretence of any kind. To all outward appearance, Dr. Samuel Johnson's definition of a lexicographer might just as well have been applied to him: "a harmless drudge."

Years passed on. He was still gathering facts. At last, in 1858, something happened which jolted from him a published statement of the conclusions he had been so long maturing. Various scientific men knew about his work, although the world did not. One of his scientific correspondents, Alfred Russel Wallace, while studying the natural history of the Malay archipelago, arrived at the same conclusions as had been suggested to Mr. Darwin by his observations in South America. Mr. Wallace sent to Mr. Darwin a memoir on the subject for presentation to the Linnaean Society. Sir Charles Lyell and Sir Joseph Hooker, both of whom knew of Mr. Darwin's work, urged him to publish an account of his own views along with Mr. Wallace's memoir, and this was done, the joint statement appearing in the Journal of the Linnaean Society.

Although at that time he had been twenty-one years at work upon his theory, he still thought he needed more time, "many more years," to use his own words—to complete it. Still, as his health was far from good, he decided that his friends were probably right in holding that he should at least publish an abstract of the data already collected. So he started to make this abstract. At the outset, he warned the reader that it "must necessarily be imperfect." All he could do was to give "the general conclusions at which I have arrived, with a few facts in illustration." He plodded along from point to point, treating each branch of the subject in successive chapters, and numbering each topic disposed of as he went along. In this way the "imperfect" abstract swelled into fifteen chapters, with 824 sections. The "few facts" became the most copious and varied collection of data on organic life ever contained in one volume. The result was the publication of a green covered book entitled *The Origin of Species by Means of Natural Selection*, dated October 1, 1859. The edition was put on sale November 24, 1859. Charles Darwin was born February 12, 1809, so that he was nearly fifty-one when his great work appeared.

That is the event which scientists all over the world are now celebrating. The American Association for the Advancement of Science led off during its session in December at Baltimore. Probably the most impressive commemoration will be that which the University of Cambridge is arranging, to celebrate the centenary of Darwin's birth and the jubilee of *The Origin of Species*. Already some two hundred delegates have been appointed to represent learned institutions throughout the world. The delegates are to meet at Cambridge, England, June 22d, and the next day addresses will be presented by the delegates to the University in the Senate House. It is hoped to present to each delegate a copy of the first draft of the *Origin of Species*. There will be a garden party at Christ's College, where Darwin was a student, and it is proposed to hold an exhibition of portraits, editions, and relics of Darwin at Christ's College. The whole scientific world will unite in honoring the modest scholar, and in commemorating the production of that "imperfect" abstract, setting forth his theory "with a few facts in illustration."

What has since been known as Darwinism had its inception in that green-colored volume published fifty years ago. The first edition was exhausted within a few weeks. A second was issued in January, 1860. Darwin was astounded at the rapid success of his book. In less than six weeks it had become famous, and he found himself the center of a world-wide controversy, carried on with extraordinary passion and vehemence. Although the work itself was strictly naturalistic, and it stuck close to its immediate theme, avoiding reference to the human species, its bearing on opinions as to man's origin and his place in the order of nature was immediately perceived, and its revolutionary effect upon politics and ethics was promptly noted. As Leslie Stephen quaintly observed, "Mr. Darwin's observations upon breeds of pigeons have had a reaction upon the structure of European society." The shock excited conflicts which have never subsided and are still going on. Darwin himself never took part in them. But he did not lack champions as eager for the fray as he was averse to it, which is saying a great deal. Professor Thomas H. Huxley was so keen a champion, that he designated himself as "Darwin's bull-dog," and was never so happy as when he could fasten his teeth upon some opponent of Darwinism; a Church dignitary for choice, as Bishop Wilberforce discovered upon a memorable occasion. Darwinism became the subject of a literary output more copious probably than in the case of any other single subject. In every language in the world to-day having a written literature, the bibliography is extensive. Far from slackening, the output promises to continue with ever-expanding range, for whereas in the past the biological aspects of the subject have received the chief consideration, increasing attention is now given to the political and ethical implications of Darwinism, and in this field Darwinian speculation is still in its infancy.

While the scientific world was busy with the fruits of Darwin's labors, he went on living his quiet life in his country home at Down House, near Orpington, in Kent. He kept gathering facts, but now he promulgated their significance more readily. In 1862 he published his wonderful book on the *Fertilization of Orchids*. Incidentally it gave a striking proof of the serene detachment of his mind from personal issues. While the battle was raging over the issues raised by the *Origin of Species*, he was studying the orchids in his conservatories and interpreting the fantastic forms in which their blooms are produced. In 1868 another work appeared, conspicuously displaying his massive erudition, the *Variation of Animals and Plants under Domestication*. In 1871 he published the *Descent of Man*, in which he expressly applied his theory to the human species. This work poured fresh oil on the fire of controversy, and there was another tremendous outburst of flame. Again Darwin stood aloof, and went on gathering facts. His literary productivity was now regular and sustained, and important works appeared in close succession during the remaining years of his life. In 1881 he published his last volume, *The Formation of Vegetable Mold through the Action of Worms*, a singularly fascinating treatise. He died April 19, 1882, over seventy-three years of age. His family had intended burying him at Down, but acceded to the energetic demand that went up for a public funeral. He was buried in Westminster Abbey, near the tomb of Sir Isaac Newton, theologians joining with naturalists in doing honor to his memory. Among the pallbearers was James Russell Lowell, then our minister to England.

[*To be Continued.*]

Department of Social Welfare

Edited by Clinton Rogers Woodruff

THROUGH the enactment of the two child labor bills by the recent legislature, the Pennsylvania Child Labor Committee has gained practically everything it fought for, except the prohibition of night work for boys under sixteen in the glass industry. The so-called glass exception, which exempts this industry from general law on this point, was, in the course of the campaign, stricken out of the bill three times as a result of the association's protest, and was three times reinserted in response to pressure from the glass manufacturers, they being the final winners. This is the third session at which the Child Labor Association has endeavored to prohibit this night work in the glass industry. Never before did this prohibition come out of committee in either house.

Of the two bills passed, and which the Governor has approved, as he recommended legislation on the subject in his annual message, one applies to factories, stores, offices, messenger service; the other to bituminous coal mines and anthracite collieries and breakers. In the main their general provisions are the same. They forbid the employment of children under fourteen and require "employment certificates" showing that the children are fourteen and can read and write. These certificates must be issued by the superintendents of public and parochial schools, where there are superintendents, and in smaller places by the principals of schools or the secretaries of the school boards. Parents must prove to these officials that their children are fourteen by bringing, where possible, birth certificates, baptismal certificates, passports, or other religious or official records of age. Where these are unobtainable records of age on school registers may be accepted. Where these cannot be produced an affidavit may be accepted as proof of age.

These provisions represent a great advance over the present law, which requires only the unsupported affidavit of parents. No child between fourteen and sixteen can be employed without one of these certificates, and no child between fourteen and sixteen shall work before six in the morning, or after nine at night, except in the glass industry as already indicated, nor is any child between fourteen and sixteen permitted to work more than ten hours a day, the existing law permitting twelve, or more than fifty-eight hours a week, the present law permitting sixty, except that the ten hour limit may be exceeded if the hours on Saturdays are proportionately reduced below ten.

The bills also forbid children under eighteen working in certain dangerous occupations, such as blast furnaces, rolling mills, and the like, and no child under sixteen can work in certain other dangerous occupations, such as paint or tobacco manufacture, except on special permit from the chief factory inspectors certifying that the danger has been removed.

The Christian Social Union, the Consumers' League, and similar bodies heartily and effectively coöperated with the Pennsylvania Child Labor Committee, which had charge of the campaign. Credit is also due to Governor Stuart for recommending the legislation in his message and for his kindly influences on its behalf.

SOCIALISM.

"SOCIALISM means for some of you a wild theory, expressing stupid envy and discontent. For others in other ranks it means the only good and real organization of society, just what democracy is now meaning to you. But to all of you it means something that is spreading, be it for good or for ill, be it a danger or blessing; it is spreading, and it can no longer be looked on with contempt or indifference."

So declares Dr. Frederik Van Eeden. Another recent writer avers that socialism is an extraordinary movement and in its rapid progress is presenting questions of peculiar and serious import to the publicists of every nation engaged in the making of western civilization. It is international in character. Already its declarations of political expediency have been adopted in a measure by older political parties. It is present as a leaven in what is known as the modernist movement in Europe. "On the side of its humanitarian philosophy and ideals it has received endorsement by the Pan-Anglican Conference of the Episcopal Church, recently held in England. Throughout the branches of Protestantism in England and in this country it is receiving careful study by clergymen, and in a number of instances is receiving approval as a movement that presages a new era for human welfare."

There are almost as many definitions of socialism as there are writers on the subject; but Dr. Abbott, summing up the situation broadly, asserts that the socialist is one who believes that the present social system is wrong and needs to be radically changed. He is not content merely with teaching the wage-earner and his employer to treat each other with justice and consideration; he believes that the wages system is wrong and must give place to a better system, as slavery gave place to feudalism and feudalism to the wages system. Under the present system one small body of men own the tools and implements of industry and pay wages to another large body of men who use those tools and implements in productive industry. The socialist avers that this system has not been in existence much more than a century, and he does not believe that it will last for a century to come.

But, as Dr. Abbott astutely points out, when the question is asked, What system will be put in its place? then socialists divide into different groups. The Christian socialist often replies frankly that he does not know. He believes that the present system is not workable in harmony with the spirit of Christ's teachings, and he desires to lead forward toward a new reform in harmony with those teachings rather by a change of spirit than by any definite change of form. He lays stress on the teaching of Jesus Christ, "All ye are brethren," and he believes that, by the development of the spirit of brotherhood and its application in government and in industry, both government and industry will be gradually transformed into organizations that are in harmony with that spirit. But the socialist may think that he can forecast what that new social order will be. Those who do so forecast may be roughly classified in two groups, the democratic socialist and the radical socialist.

In a general way it may be said that to such socialists, socialism signifies the next stage of economic and industrial organization, based on the collective ownership of the means of production, with private property, in its fundamental meaning, in the means of individual enjoyment. "This is primary, and such economic organization is necessary in order to provide an adequate economic foundation in the interest of equality of opportunity for all men to secure a larger culture in the things of mind and spirit. To secure this fundamental economic organization the extension of the principle of democracy in the industrial field is a necessity. Most of those opposed to socialism have no quarrel with its ideals, but question whether a drastic reorganization of property relations is necessary."

A writer in an English Church paper put the situation thus facetiously: "If you propose that the state shall do something that I don't want it to do, I call you a socialist."

CARNEGIE AND CO-PARTNERSHIP.

"If Mr. Carnegie had carried his present views into effect twenty-five years ago; had made all the workers and employees partners in the business; had spent on home-making and social facilities for his employees in the vicinity of their employment the money he has sent to other portions of the country, the recent report of Pittsburgh conditions could not have been written. The same comment would apply to a few thousand other employers and a million or more employees. There would have been now in the country fewer splendid edifices, but more comfortable homes; not so many millionaires, but altogether fewer delinquents, deficients, and dependents."

These are the words of a large and successful employer of labor, N. O. Nelson. This fact does not alter their truth; but it adds tremendously to their significance.

HERE'S a homely, anonymous doggerel, but it has a lot of truth in it:

DO-SAY.

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry
"Lord! what a town!" but Brother Do
Would set to work to make things new.

And while Do worked, Say would cry:
"He does it wrong. I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid,
Say always talked, Do always did.

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Old Testament History, from Joshua to the Death of King Saul*

BY THE REV. ELMER E. LOFSTROM

STONES OF MEMORIAL.

FOR THE SECOND SUNDAY AFTER TRINITY.

Catechism: IV. Obligations. Text: 2 Cor. 5:17, "If any man," etc. Scripture: Joshua 4:1-24.

THERE are four kinds of memorials: monuments, places, days, and institutions. The monument and the place are usually connected. When we think of Bunker Hill, we think first of the battle, and then perhaps of the monument. Independence Day, Christmas, Easter, and Whitsunday are examples of how days become memorials. Every Sunday is a memorial. The Jewish people are a memorial in themselves. By their own peculiar institutions they are a witness to the reality and truth of the Old Covenant. The Christian Church is a memorial or witness to the Gospel. The Christian Church calls for an explanation. When you have explained it, you have brought to mind the main facts of the Gospel.

The memorial provided for the wonderful crossing of the Jordan at the time of flood was of the first kind. Two heaps of huge stones were set up to keep alive the memory of the great event. These were set up as national memorials. The leader was divinely directed to order each tribe to take part through a representative in the setting up of the memorials. These men were chosen before there was anything to commemorate (3:12). This fact in itself bears witness to the fact that these people had an active faith such as their fathers had not.

The first monument was placed where the priests had stood bearing the Ark while the people passed over. It was designed to mark the very place where the crossing had been made. The other was at Gilgal, where the first stop had been made, and where the permanent camp of the people was long kept. For hundreds of years this place was looked upon with reverence and love. With it was associated more than this monument. Immediately after their arrival here, the nation was restored to communion by the circumcising of those who had been born in the wilderness. Here, for the first time since leaving Sinai, they kept the Passover; and here the manna ceased. The Tabernacle was kept there for seven years. The name Gilgal seems to have been given because the reproach of Egypt was here "rolled away" (5:9).

But the great event associated with Gilgal was the crossing of the Jordan, and this monument was there as a "point of contact" with the children of future generations. When these made a pilgrimage to Gilgal, they would see there this pile of twelve unmarked stones. When they asked the meaning of this monument, the story of the crossing would be told, and the children would feel the reality of the event from the fact that they could see and touch the very stones which had been taken from the river. It furnished the same kind of a connection with the past event as do some of the relics which we preserve now. Men appreciate the privilege of sleeping on the bed once used by Oliver Cromwell, or of sitting in the chair once used by Washington. Such an experience arouses an interest in the man or the period such as reading history does not do. The child or man who saw these twelve stones for the first time would get into close touch with the old miracle, and it would be a help to his faith.

There are a few things in the record which may call for explanation. The opening words do not mean that the orders were only imparted to Joshua after the passage of the river. The selection of the twelve men had already taken place, and the writer recites again the Divine directions, that he may bring the whole story before us at once. Possibly there is a relic here of two separate sources used by the historian.

"They are there unto this day" means that the stones were still there when the account was written, probably by one of "the elders who outlived Joshua."

Verses twelve and thirteen contain an interesting reference. The tribes of Reuben, Gad, and half the tribe of Manasseh had chosen their lands on the east side of Jordan. Moses had consented to this choice only upon condition that they send their men of war with the rest of the tribes over Jordan to help them conquer the "promised land." Joshua reminded them of their promise, and they lived up to their agreement with Moses in full measure (see Numbers 32:1-33; Joshua 1:12-18). They were not cumbered with wives and families to be moved and thus furnished an army of "forty thousand."

"On that day, the Lord magnified Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life." The crossing of the Red Sea had been the great credential and seal of Moses' authority. This crossing was a like seal of Joshua's authority.

The text reminds us of the application of the principle of this lesson to our own lives. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." As the Israelites left behind them the old life of unbelief, so when we pass through the waters of Baptism into Christ we pass into a new life. All things are become new; for whatsoever things we do, even though they be the same outward acts as before, become the expression of the faith within us. Many things which others do the Christian will not do. Other things which both may do are for the Christian "new" because he does them in the Name of Jesus Christ to the glory of God. The change is well illustrated by the old story of the house-maid who when asked how being a Christian helped her, replied, "I now sweep under the rugs." As Christians we have a new motive for doing right. We strive to always please our Master, who takes note of all that we do and think. Accordingly we do our work "in singleness of heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord" (Eph. 6:6-8).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE ENGLISH LANGUAGE AND THE PRAYER BOOK.

To the Editor of The Living Church:

A PROMINENT member of the Bar, a gentleman of ripe scholarship, accosted the writer, who is English born and bred, in regard to a pair of editor's shears, as follows:

"As our brother countryman would say, what about them scissors?"

There must be some likely explanation why Englishmen use these quaint expressions, even why they persist in dropping the "h" contrary to modern custom—yes, and picking it up again when least expected.

This peculiarity is certainly not born in them, for they, in common with all mankind, enter life with no language or knowledge of any sort and but little instinct. It is impossible that it is suckled into them, and therefore, we must accept the theory that it is acquired during those early years of childhood when the human mind is so susceptible, and that the habit there and then formed becomes a force which, in some cases, is well-nigh unconquerable.

If we accept the plausibility of the foregoing, it still remains for us to ferret out a tenable reason why an Englishman should be so much more guilty of these offences than other English-speaking persons.

Let us, in the first place, remember that the language is very much changed and is still changing from what it once was. Again, let us acknowledge, with the ablest authorities, that at the period contemporary with the discovery of America and for a hundred years or so after, at a time when there were no English-speaking nations upon earth other than the British Isles, the English language was most pure and impressive, and we must admit, in turn, that a great deal of that which we are wont to call error of speech or ungrammatical construction is nothing more than was the custom of that same glorious period. The authorized version of the Holy Bible, which has survived all others since the reign of James I., and which is destined

still to survive, is full of those quaint expressions and old-time uses of the indefinite articles upon which so much depends the sound or the silence of the "h," and yet where will we turn for a finer specimen of our language? If we take the present English Book of Common Prayer, in which the greater biblical parts are from translations still more remote, as in the case of the "Psalms of David," from the "Great Bible," 1537, and of surpassing beauty, we find even more of these same peculiarities. The American Church had no other Prayer Book at the beginning of her independent life; and, after the Episcopal consecration which gave her that life, the greatest gift from Great Britain was that same Book of Common Prayer.

It is quite patent to the writer that much of the difference between the use of the same language as spoken in this and the mother country is due to the fact of the many changes in the Book of Common Prayer here, with the elimination of the Bible from the schools to such an extent that it is becoming a sealed book. How different in England, where the Bible is not only generally used in the schools, but portions of the Book of Common Prayer, such as the Catechism, are made a daily study in so many of the juvenile schools throughout the land. Not only is this the case, but it is a common practice in many homes to teach the little ones, too young to attend school, to spell and read from the sacred pages. Preëminently the Bible and the Book of Common Prayer are books of one nursery, in which, when we read, we cannot but learn, never to be forgotten, such passages as the following:

"The sparrow hath found an house and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of Hosts." "Our Father which art in heaven." "Forgive us our trespasses as we forgive them that trespass against us."

J. JONES.

Lexington, Ky.

THE APPOINTIVE AND VESTRY SYSTEMS.

To the Editor of The Living Church:

IN continuation of my letter of May 29th, offering the opinions of others on this subject, I give first those of some distinguished Churchmen who have gone to their reward. Later on, I propose to give you opinions of several who are still with us. All of these agree in feeling that the vestry system is a very serious handicap to our Church.

1. Your older readers know how prominent and experienced in the councils of the Church were Mr. Hugh Davey Evans and the honorable Francis Wharton. Mr. Evans, fifty-four years ago, wrote: "The principles of human nature are inconsistent with the idea of converting the masses through the agency of self-supporting congregations and called ministers, or by that of missionaries whose mission is to raise up self-supporting congregations to become pastors."

Mr. Wharton wrote: "The superiority of success of the Methodists and the Romanists, as contrasted with that of our Church, suggests that they are wiser than we in the manner of placing and paying their clergy. We have, by our present system, greatly impeded our ecclesiastical progress and been deadened in our missionary zeal. I do believe that we have thus turned what should have been a propulsion into an obstruction."

Twenty-nine years ago Bishop Huntington wrote: "The self-containing, self-satisfied non-missionary Church is not living according to the law of the Church's life. It is not among things impossible that a resolute and vigorous ascending of our Church into the region of first principles would create the very breaking of day and opening of gates and inflowing of converted souls for which so many eyes have looked so long in vain."

Bishop Coxe wrote: "In a word, the existing system is thoroughly bad from beginning to end, and reformation must be thorough if we would see an American Catholic Church of the primitive sort do its great work in this great land."

Bishop Doane said: "The very idea of mission is of men who are sent, not called: who go as Christ came to earth, not to men who wanted Him, but to those whom He wanted."

Bishop Lay wrote: "Another consequence of existing methods is a mournful neglect of the poor, the ignorant, and the vicious."

In 1886 a committee of the diocese of Connecticut reported unanimously to its convention, that "the clergy are properly to be sent and not merely called to their respective cures, and that in giving them their ministerial commission the Church, as represented by the diocese, should assume a just responsibility for providing their adequate support." The virile editorials of the late Bishop of Mississippi, week after week, rang the changes on the looseness of our Church organization in not securing more certain work and support of the clergy, for whose preparation so much time, labor, and money are expended.

Now in closing this remarkable arraignment and evidence of profound discontent with things as they are in the Church, weigh well these prophetic words from the late Bishop Littlejohn, who stood in the front rank among our great Bishops. "With a century of experience behind them, unless all signs fail, we are passing now into a period when our methods of providing for the mission and support of the clergy will be taken up with an earnest and intelligent determination to rectify what is wrong in them." Yours for complete Catholic recovery,

W. C. HOPKINS,
Priest in Charge of St. John's Church, Toledo, O.

MISSIONARIES FOR CHINA.

To the Editor of The Living Church:

I ENCLOSE an appeal which has just been issued by a committee of the China Centenary Conference calling for additional missionaries for China. The number asked for may surprise many, but is really a very moderate estimate when the size and population of China is considered.

In our own mission we have proceeded on a different plan, the raising up of a body of Chinese clergy, who by reason of the training which they have received, can do much of the work which most missions are compelled to do wholly through the foreign missionaries. At the same time the need of a much increased force of workers is so urgent to ourselves that the force of the appeal is little diminished.

The "appeal" ought to be of interest to your readers, because it has been drawn up after careful consideration by men who have had all the facts before them and forcibly presents the claims of the Christian work in this great empire.

Yours truly,

Shanghai, April 30, 1909. F. R. GRAVES.

[The appeal enclosed, which is signed "on behalf of the China Centenary Missionary Conference" and does not refer specifically to the Anglican missions, lays stress upon "the fact that the time has come when direct evangelism"—rather than institutional work—"must be given the first place. Less than one-half of the whole missionary staff in China is now engaged in this direct evangelistic work." The appeal states that "in addition to the foreign evangelists now at work, 3,200 men and 1,600 women, specially qualified as leaders and organizers, are needed. If this force can be secured such an emphasis will be laid upon the importance of evangelism as will call forth a band of Chinese workers somewhat commensurate with the needs of the field, and it may reasonably be expected that within a few years these leaders would be coöperating with 150,000 Chinese evangelists."]

IN ALL VISIBLE work there are of necessity three elements, those of time, place, material, says the Waterbury (Conn.) *American.* But the invisible factor, the mind, the soul, the unseen life, is their master. Its activity, unique and peculiar, not to be foreknown or predetermined, broadly considered, is based on one or the other of two antagonistic principles of mastery, that of conservatism or progress. . . . . Caution is the watchword of the conservative, and with Timidity as his pilot, Columbus had never seen America. Faith is the inspiration of progress, and without it there is stagnation, the monotonous swing of the pendulum, and the bell tolling disaster. Mere change is not progress. He who pulls down, unless influenced by clear sight and purpose of better rebuilding, causes weakness and by wasting resources takes away strength. . . Beyond and above the petty things of to-day the man of faith sees the movement of life towards the larger and nobler conditions of to-morrow. The visible, the external, the temporal, he knows are only the fading husk as it were of the living seed which is to be the oak of the years to come. He of all men cannot "despise the day of small things," because with large and generous outlook, which of itself gives hope and courage, he dreams of the large results, and strives to accomplish them. Even while he sees the visions, and then plans and works to make them real, the outlook becomes larger and richer. The optimism of Christ and His word, the soul of all splendid achievements, is everywhere influencing and permeating life in all its activities.

"SEE THAT all the room thou hast be empty. Thrust not Christ into the stable and the manger, as if thou hadst better guests for the chiefest rooms. Say to all thy worldly business and thoughts, Sit ye here, while I shall pray."—*Richard Baxter.*

THE ANGLICAN CONFERENCE IN SHANGHAI.

By Rev. L. B. Ridgely.

THE progress of the Church in China has been marked by still another step in advance.

On Saturday, March 27, 1909, the Bishops of the eight Anglican dioceses in China, together with elected representatives, lay as well as clerical, Chinese as well as foreign, met at St. John's University, Shanghai, the scene of so many previous important conferences, to consider not only matters of general interest, but also, and especially, the organization of a General Synod to unite the various dioceses for common action, and so effect a unification of the Chinese Church.

The Bishops present at the opening were Bishop Scott of Pekin, Bishop Graves of Shanghai, Bishop Iliff of Shantung, Bishop Price of Fukien, Bishop Roots of Hankow, Bishop Molony of Mid-China. Bishop Cassels of Szchuan and Bishop Lander of Hongkong arrived a little later. Each diocese was entitled to send two foreign and two Chinese priests and two Chinese laymen as delegates, and most of the dioceses were able to do so, so that the conference numbered in all more than fifty members.

The preliminary meeting discussed only matters of procedure, and settled a programme and rules of order.

The real opening of the conference took place on Sunday, March 28th, being Passion Sunday, in a great religious service at the large and beautiful church of the English residents in the Shanghai Settlement, which is still called "the Cathedral," though the English Bishop has his residence and his See city now at Ningpo, in accordance with the agreement made between the English and the American Bishops as to the division of jurisdiction. The service was a choral Eucharist, and was admirably sung by the fine choir of men and boys, the chaplain, the Rev. A. J. Walker, being celebrant, Bishop Scott reading the Gospel, and Bishop Graves the Epistle. Bishop Molony, who is Bishop in charge of all the English congregations in the former English diocese of Mid-China, as well as of the Chinese work in the Province of Chekiang, Mid-China, preached the sermon and gave the benediction.

BISHOPS PRESENT AT THE ANGLICAN CONFERENCE IN SHANGHAI.

Top Row: Left to Right—Bishop Molony (Chekiang), Bishop Lander (Hong Kong), Bishop Price (Fukien), Bishop Roots (Hankow), Bishop Iliff (Shantung).
Lower Row: Left to Right—Bishop Graves (Shanghai), Bishop Scott (North China), Bishop Cassels (Szchuan).

The business sessions of the Conference began on Monday, the 29th, and were of most intense interest, centering specially about the report of the Committee on "Constitution and Canons of a General Synod."

Something of the difficulty that besets such a conference as this can be appreciated when it is remembered that some few of the members could speak only English, that most of the Chinese could speak only Chinese, that of these some could speak only their own local dialect, and that while most of the foreigners as well as most of the Chinese spoke Mandarin, yet the Mandarin of different provinces sounds quite differently, and by those who do not speak any other than their own local dialect is hardly better understood than English or any other foreign tongue.

The difficulty was finally settled by appointing one of the delegates who spoke both English and Mandarin, Mr. T'sen, of Wuchang, as interpreter. The long reports and the minutes were summed up briefly in Chinese each day, after the sessions. All resolutions and amendments were presented in both Chinese and English, and whenever speeches were made in English the interpreter at once translated the substance into Mandarin, before another speaker was allowed the floor. Meanwhile, to any member who spoke only a local dialect the speech was interpreted quietly, at his own seat, by some fellow delegate who spoke both that dialect and English. Speeches made in Chinese were also interpreted into English by some foreigner who understood the dialect of the speaker.

In spite of the cumbrousness of this process, which sounds more complicated than it really appeared, the debates and the business moved on not only with keen and increasing interest, but with such celerity that within the ten days assigned a tentative constitution and canons were adopted, reports heard from ten or more important committees, and more or less extensive action taken on all.

Better still, though the discussion moved, necessarily, in the midst of vital and much disputed questions, and though most different points of view were candidly and strongly presented, yet from beginning to end there was not one note of bitterness. And it was yet more remarkable that most of the decisions reached were nearly or quite unanimous.

All this could be no surprise to men who had daily prayed that He who "did preside at the councils of the Blessed Apostles" would direct the consultations, but it was certainly a comforting answer to prayer.

The constitution adopted in this tentative way is to be submitted to each diocese for approval, and to the Church in England and in America for provisional sanction. If approved, then the next conference, which is to meet in Shanghai in 1912, will be able to organize itself into a "General Synod," and the independent national life of the Church in China will begin.

It is to be noted that this "constitution" is not the constitution of a Church, but of a synod. Emphasis was specially laid on the fact that we were not founding a Church; that the Catholic Church of Christ is already existent in China, already constituted in the apostolic form, with the doctrine, the sacraments, and discipline, and the orders that "have been" from the beginning. The Church exists here, however, separatedly, in scattered dioceses. What is now being done is to organize a General Synod of that scattered Church, which shall serve as an organ by which it can act unitedly, and realize its nationality. The constitution therefore is preceded by a preamble which reads:

"We, Bishops, clergy and laity of the holy Catholic Church, representing the various dioceses and missionary districts established in China and Hongkong by the Church of England and by the Protestant Episcopal Church in the United States of America,

"Accepting the Scriptures of the Old and New Testament, and believing them to contain all things necessary to salvation,

"Professing the faith as summed up in the Nicene Creed and the Apostles' Creed, holding to the doctrine which Christ our Lord commanded, and to the sacraments of Baptism and of the Lord's Supper which He Himself ordained, and accepting His discipline, according to the commandments of God,

"Maintaining the ministry of the Church which we have received through the episcopate in the three orders of Bishops, priests,

and deacons, which orders have been in Christ's Church from the Apostles' time.

". . . . . hereby agree to constitute a synod which shall be called the General Synod of the Chung Hua Sheng Kung Hui (Chinese Church).

(In a foot-note the Chinese characters "Sheng Kung Hui" are given. They are the same characters that are used in the Creed to translate the three English words "holy Catholic Church." The title therefore corresponds to the title of the Church in Japan, "Nippon Sei Ko Kwai.")

The Chinese delegates who joined in the discussions showed as a rule such a good understanding of Christian doctrine and such a Christian temper as well as such good sense, that there is every encouragement to believe that the Chinese Church will govern itself well and carry on its work faithfully.

There was further evidence of this in the Conference Service held at St. John's Pro-Cathedral, Jessfield, Shanghai, on Palm Sunday, April 4th. At that service the sermon was preached by the Rev. Hu Lan-tin, a Chinese priest, and a delegate from the district of Hankow. He was chosen for this office by the votes of his fellow delegates of all the districts. He took for his text words from the 21st verse of the 16th chapter of St. John's Gospel: "Joy that a man is born into the world." His sermon was described afterward by one of the Bishops as a "shout of triumph." Certainly it was a song of joy. He spoke of the years of beginning and of growth and of waiting; told how the Chinese delegates, in their evening meetings, had discussed and wondered and hoped and doubted, and at last exulted in the fact that what they had for years been waiting for was now taking shape. The child was born. It was of the very flesh and blood of its mother, of the same lineaments and characteristics, but still a separate entity. A Chinese Church, but yet only the same old "holy Catholic Church" which has been in the world through the many ages. Then he urged upon the Chinese Christian the duty of perfecting the Church and of producing a thoroughly trained and educated clergy. And finally, he pressed the point that the Church, though Chinese, was not a merely national institution, and not at all a political society. In an earlier part of his sermon he had eloquently expressed the thanks of the Chinese for the fostering care of the "Mother Church," and reminded the Chinese that they must learn now to support and nourish the Church for themselves.

There was a daily celebration of the Holy Communion during the conference, and a corporate Communion on the morning of Monday, April 5th. The conference adjourned finally on Tuesday, April 6th, with devout thanks to God for all that they had been enabled to do.

[FROM ANOTHER CORRESPONDENT.]

THE LEGISLATION.

Interesting matters enacted by canon or resolution include the following: to authorize a Wen-li translation of the English Book of Common Prayer to be made, which, with a similar translation of the American Prayer Book already existing, shall be regarded as the basis of reference in matters of doctrine, but allowing for diocesan uses to be adopted in conformity with these standards; especially that a Mandarin translation, "incorporating as far as possible side by side in parallel columns important variations in the English and American books," be made. The Lambeth report on Reunion and Intercommunion was welcomed. There were resolutions in regard to Church extension, in which the Anglican Churches were reminded of the unique opportunity now existing for missionary work in China. There was presented also a somewhat elaborate report on the subject of Church Unity on behalf of the committee appointed at the Anglican Conference of 1907, of which Bishop Graves is chairman. In that report there was an expression of regret that other Christian bodies working in China had given no response to tenders looking toward reunion that had heretofore been issued. The committee felt that it had been useful, at least, to make it known that the Anglican Churches were ready to discuss and consider proposals for unity. With respect to questions submitted by a committee of the Centenary Conference, this committee pointed out the necessity for guidance and leadership in the general desire among native Chinese to form their own basis of Church organization, with their view toward forming one Christian body in China.

CONFERENCE OF AMERICAN MISSION.

Owing to the Conference reported above, there was held in January a combined conference of the missionaries of the American Church in the districts of Shanghai and Hankow. This was held in the city of Hankow. At that conference the question of federation was carefully considered according to the plans suggested at the Shanghai Missionary Conference, which were reported in THE LIVING CHURCH last year. The subject was introduced in a paper by the Rev. L. B. Ridgely, who stood for no compromise of Catholic principles. Bishop Graves and the Shanghai delegation expressed themselves as opposed to the federation movement, and so did many of the Hankow delegation. Fears were expressed by many that even with various safeguards and provisos that were suggested, any acceptance of the federation principle would involve misunderstanding of the Catholic position of the Anglican Communion. With many safe-guards attached to it, the federation motion was at length put to the vote and was lost. Thus the missionaries of this Church have formally refused to commit themselves to the principles set forth in the Shanghai Conference.

SEMI-CENTENNIAL OF JAPANESE CHRISTIANITY.

ON June 27th, the Nippon Sei Ko Kwai, or Japan Church, celebrates the fiftieth anniversary of the re-introduction of Christianity into Japan. After Christianity had been proscribed for 250 years, it was, in 1859, re-introduced by the Rev. John Liggins and the Rev. C. M. Williams, missionaries of the American Church, who arrived at Nagasaki in the spring of that year, Mr. Williams afterward becoming the first Bishop. On the anniversary, which falls on the Third Sunday after Trinity, a special service of thanksgiving is to be held at the American Cathedral and elsewhere, the Bishops having set forth a special collect, epistle, and gospel, with other prayers and thanksgivings for such use. Beside this a series of special evangelistic services, extending over a week, are to be held throughout the American Church mission in September and October, in commemoration of the event.

Other Christians have also made provision for observing this semi-centennial by a general missionary conference of Protestant denominations, to be held in Tokyo in October. Bishop McKim was asked to act as vice-chairman, but declined, and the Anglican missions will not be officially represented in the conference, although no doubt many of its members will be present at the sessions.

EARLY CHURCH WORK IN THE CANAL ZONE.

AN interesting reminiscence of the inception of Church work in the present Canal Zone of Panama some forty-four years ago, was given by Mr. Frank Hunter Potter, a son of the late Bishop Alonzo Potter of Pennsylvania, in St. Luke's Church, Ancon, on a recent Sunday. In part Mr. Potter said:

"My father who, as you know, was the Bishop of Pennsylvania, had been more or less an invalid for some years, following a slight paralytic stroke in 1857. He had made a trip to Europe in search of health, and when in 1865, the Steamship *Colorado* was sent around the Horn to take her place on the line, he was one of a number of guests who accepted the invitation of the company to make the voyage on her, hoping that the trip would so restore his strength as to enable him to perform his diocesan duties to the full. He had been scarcely equal to this, as I knew very well, young as I was, for my mother's death, some eighteen months before, had made me his constant companion when I was not at school, and he had taken me with him on many of his visitations. Just before we sailed my father married again—my step-mother is still living—and our party on the ship consisted of four. The voyage was really an event, in a way, because the *Colorado* carried out the first Agassiz expedition to Brazil.

"The two weeks' visit in Rio Janeiro was made interesting to us, apart from the novelty of everything—for it was our first Latin-American city—by the frequent interviews of the Emperor, Don Pedro II., with my father. The Emperor was intensely interested in education, and my father had all his life been closely identified with it. My grandfather, Dr. Eliphalet Nott of Union College, was one of that famous group of educators of whom Dr. Mark Hopkins of Williams, was another, and my father had been called to the Bishopric of Pennsylvania from the vice-presidency of Union. It would be interesting to know what influence American ideas had on the Educational System which the Emperor was organizing at that time, and how far he found anything in them which would be useful in the widely differing conditions to which he would have had to apply them, but my father's death closed all communication on the subject.

"The Emperor paid a visit to the ship, and we were proud of being able to give him a royal salute, for the *Colorado* was heavily

armed with Parrot guns on the chance of the Confederate cruisers, such as the *Shenandoah*, which were still afloat; for though the war ended a fortnight after we sailed from New York, we did not know it for more than two months, and during all that time we were prepared for an attack and on the lookout for it.

"From Rio Janeiro, the *Colorado* went to the Straits of Magellan, where we stopped at Sandy Point, and then up through the whole of Smyth's Channel on the west coast; a trip which was a paradise for a boy, for we ran only a few hours a day, on account of the difficult navigation and important charts, and then anchored, after which we took the boats and went shooting or fishing or hunting for shell fish. The steamer stopped at Callao, where we visited Loina, and we heard of the death of my brother, General Robert S. Potter, Petersburg, which proved to be untrue, but saddened the trip to Panama, where we had the good news that he would recover; so that our first impressions of the Isthmus received a singularly happy color from the relief which we experienced.

"Of the circumstances which led to the building of the church at Aspinwall, I know nothing but what Father Cooper has told me, and which you know already. But I do know that John Aspinwall, with whom my father was very intimate, had asked him, knowing that he was coming here, to go to Aspinwall and consecrate it. We all went over and spent the night, and the next morning my father consecrated the little church which most of you have seen, and which has passed through such vicissitudes since then. The account of the consecration in Mr. Tracy Robinson's book is much fuller and more accurate than my recollection, which does not go beyond the fact that there was a crowd and that it was very hot. I think I was too much horrified by the naked negro children whom I saw for the first time to have room in my youthful mind for any other distinct impressions.

"I took a steamer home from Aspinwall and my father went on to California, where he was expected to make an extended episcopal visitation, in the place of the Bishop of the diocese, who had been compelled to be absent in the East for a long time. But he had contracted the Panama fever here—whether rightly or wrongly it was ascribed to the night he passed in Aspinwall, the only one he spent ashore—and in his enfeebled condition his system was not able to resist it, so that he died on board the day the steamer sailed in San Francisco.

"It is too much, perhaps, to say that he gave his life for the Church on the Isthmus, but it is not far from the truth, and I wish he could see what we see here to-day—what he never could have foreseen—the splendid opening for work which the Church has before it, the stimulus of the air of America which we breathe here on the Canal Zone, and the magnificent inspiration which you have from the example of the men who are conducting this greatest work of all the ages. And I know that my father, whose last episcopal act was performed on the Isthmus, would have held his life well spent if he could have given it to secure for the Church such a field of work as it has before it here."

A recently published report of the Panama mission for 1908 shows the nature of the work now under the direction of the American Church. When the mission was transferred to this Church there were nine missions of the Church of England among native West Indians. To these have been added two others, together with six especially for white people who have entered the Isthmus on so large a scale since the American occupation. There are for these missions five white clergy and one native West Indian deacon, together with seventeen catechists and lay readers. The work is under the direction of the Bishop of Cuba.

RT. REV. N. S. THOMAS, D.D.,
MISSIONARY BISHOP OF WYOMING.
[*By courtesy of Gilbert & Bacon.*]

A HEART-REST.

BY ERIE WATERS.

SHE was a stranger in a strange city. Business had taken her there—a tangled bit of law to straighten concerning a piece of property. It was troublesome, but it brought her in contact with a new phase of human nature, and, as is not uncommon, showed her courtesy and squareness as well as greed and gruffness. Nevertheless, it left her, at the week's end, lonely, tired, and still a stranger. She was elderly and almost alone in the world. It weighed upon her.

Sunday morning brought the old Sunday feeling, the "Sabbath stillness" brooding even here. She sank into the depths of a new easy-chair that the landlady had wheeled into the room. Such thoughtful kindness to a "transient" was very pleasing and gratefully received. The cushioned chair soothed tired nerves.

Rested, she arose to prepare for service, thinking, the while, of many little acts of kindness. Did she look very feeble, she wondered, that so often she was given a seat in crowded cars, even by other women?

The bells were pealing cheerfully as she set forth. She entered the great church, darkly beautiful within, save for the glorious colors in the fine windows. Strangers were carefully considered here. Our traveller found herself placed in a pew near the pulpit. Then she began to feel at home, no longer was she a stranger in the land. And when the services began; when dear, familiar strains of music soothed her ear; when the sweet, familiar words from the Book of Common Prayer came from the lips of one hitherto unknown; when, with a multitude of her fellow-creatures, she joined in the responses, a great throb of gratitude swelled her heart. Only that morning at breakfast, someone belonging to another form of worship had asked:

"Do not you lose something by repetition, in using the same prayers, long since learned by heart? Of course in our own worship, too, and in the readings from the Bible, much is familiar and sweeter because of the familiarity."

Perhaps it may seem fanciful, but when the worshipper in a strange church shared in the service a curious feeling possessed her. As she had rested her tired body against the soft cushions of the easy-chair, so now it seemed to her that the tired heart rested against the dear, well-known, soul-satisfying words, rested with a large content to her "great and endless comfort."

Later, when she breathed a silent prayer, she again thanked God for the Church of her fathers; for the inspiration; for the noble work of authors and compilers in perfecting our glorious Liturgy, the heritage of those who worship in the Church.

THE joy of adoration which we experience in the presence of our Lord in the Holy Eucharist is the beginning of the prayer of the blessed. In heaven the saints adore. Theirs is the perfection of knowledge acquired through love, and so their prayer is in the highest degree the celebration of glory apprehended of love. Adoration is the prayer of love paying homage to the Beloved.—REV. JESSE BRETT, in *The Sign*.

WINCHESTER CATHEDRAL.

By Louise A'himuty Nash.

ONE of the pleasantest recollections of my old English life was staying with relatives in the old Cathedral town of Winchester, famous for its ancient college as well as for its splendid historic fane. Near-by, too, is the revered parish church of Holy Cross, with as many old-time memories as has the Cathedral, which was built, as we know it, soon after the Norman Conquest, in the eleventh century. It was a church of importance before the Norman Restoration, for Canute, the Dane, presented it with bells about 1017. To my grief, I learned, some time ago, that the beautiful structure was tottering to its fall. It seemed impossible that such a massive building should collapse. But it is its very massiveness that might cause its downfall, with its nave 526½ feet in length, equalled only by St. Alban's.

These old builders could only do their work as they knew how, unless inspired by an occult knowledge of what might be that was not theirs to command! This lack of scientific knowledge may perhaps account for the splendid ruins of abbeys whose erection was contemporary with others that are still standing, and where history tells of no pagan devastation: Glastonbury, Tewkesbury, Fountains, and many more. I recall, on the contrary, some small British churches, first made of wattles, and then of cobb, that stand now as firm as they ever did.

It is sometimes the repairing of the vaulted sepulchres beneath them that has led to disaster. I remember in the old parish church of my childhood, how the noble families (whose ancestors were buried beneath the church) were taken into the confidence of the wardens, and persuaded to give up the old familiar resting-place for the sake of the future of the church.

Although Winchester is said to have been torn, as it were, from the solid rock, its rocky bed brought it no safety, because it is itself over water. Soon after the eleventh century the level of the river had risen considerably.

Our forefathers always cherished the exact site of their earliest worship, when they emerged from paganism. And then, as we know, death and destruction fell upon them from their pagan Saxon invaders. The beginning of Winchester church was doubtless the same. Beneath the high altar is the "Sacred Well" (older than the Norman Conquest), with its original entrance, called the "Holy Hole"—the holiest central spot of the by-gone British and, later, the Saxon minster. This was once dedicated to the "Holy Indivisible Trinity." It then became the abbey of St. Swithin, of the watery legend. It is still believed in rural England that to rain on July 15th would entail forty wet days in succession. This saint of the ninth century gave directions that his remains be laid beneath the passing feet of men. On that day it was purposed to remove them to a place beneath the High Altar, when torrents of rain prevented the translation.

Later the Abbey was rededicated to SS. Peter and Paul. It had now become a Cathedral, for Winchester was the capital of the Norman realm. A very retiring Cathedral it was, for it is nowhere visible from the principal street of the city. It can be reached thence only by a hole in the wall, up a narrow passage and down an avenue of elms.

This Cathedral is the grandest of all the Romanesque church buildings. It is on a colossal scale, with its aisled transepts, nave, and choir. Its Saints' and Lady chapels were added by Bishop Wakeline.

The fall of its central tower, in 1107, was looked upon as a judgment on King William Rufus, a second Absolom! Later the Norman apse, high above the altar, gave place to the square east end favored by the early English architecture; for was it not in the apse that sat the Norman Bishop, facing the congregation, a symbol of the hateful Norman domination! The stall carvings, of the thirteenth century, are varied and beautiful. The human heads, of which there are no two alike, are full of expression. And the monkeys and birds, sporting in the foliage, are life-like in the extreme.

The Bishop of Wykeham's work was Gothic, overlaying the simple Norman "piers" with all the grave elegance of the fourteenth century. The later Renaissance work of the sixteenth century was by Bishop Fox. It was he who constructed the six chests, standing on the rood screen. They contain the bones of saints and kings, which were collected by Henry of Blois from the crypt, probably already wet (1150), and which he had placed in leaden chests in the presbytery.

While the grave catastrophe threatened, England was much stirred. In those "elder days of art" our fathers could be counted on for the beauty of their creations, but in these modern times of science, their mistakes in foundation-laying have to be reckoned with.

A matter of $435,000 is necessary for the work, partly from the public, and partly from the funds in the hands of the ecclesiastical commissioners. Such a historic monument has to be preserved to the nation!

Sympathy is the signal of love. By this signal hostility is disarmed, opposition is overcome, and surrender is certain. Sympathy is the most effective weapon we can use in our warfare to win souls. While an attitude of indifference will be interpreted as hostility and will be met with resistance, sympathy breaks down all barriers, sweeps away all obstructions, and brings men into the relation of brotherhood. When you wish to win a soul for Christ, do not fail to display the signal of love—sympathy!—*Christian Advocate.*

LITERARY

BIBLICAL.

The Illustrated Bible Dictionary. Edited by the Rev. William C. Piercy, M.A. Pp. xvi. + 975. New York: E. P. Dutton & Co., 1908. Price, $5.00.

At first sight, the purpose of this book would seem to be a treatment of biblical matters from the frankly traditional point of view. There can be no doubt that a thorough critique of modern criticism by competent scholars holding the traditional positions would be most welcome—but the present volume does not supply the demand. The traditionalism that is so prominent on a first examination and which has been lauded prematurely by certain reviewers lies on the surface alone. Only three of the authors of the more important Old Testament articles, W. Möller, F. E. Spencer, and J. J. Lias, do really represent genuine traditionalism. And their work is confined to the introductions to certain of the prominent Old Testament books (with the important exceptions of the Pentateuch and of Isaiah) and to a few incidental articles. But it is impossible to meet the "critical" arguments at all adequately in introduction articles. The strength of the critical case lies in its larger historical discussion of the various individual matters that go to make up Israel's religion. And the reader who has heard that the book meets such arguments will be disappointed to find that the articles that deal with these broader matters have been, nearly all, assigned to scholars who accept the critical position without demur. Besides the basic article on God (by Sanday), such important matters as Altar, Priest, Sacrifice, Day of Atonement, Ten Commandments, etc.—the topics that are the precise *crux* of the discussion—contradict the traditional introduction work point blank.

The Pentateuchal articles are by Dr. Orr, whose position is familiar. In the *theological* sense of the word, however, Dr. Orr's position cannot be classed as conservative. As has been so often pointed out, his complicated theory of Pentateuchal collectors, transcribers, later glossators, and careless scribes is just as inconsistent with traditionalism as is the view of any other critic. The article on Isaiah (by Robertson) is frankly critical, and the numerous historical articles by Pinches are of course of the same character. And in many cases, a conservative appearance is maintained by simply not referring to points at issue. For instance, the article on Old Testament Law is a discussion from the standpoint of a practising barrister (Wiener), interesting, but without answer to critical problems. Or, again, many articles simply paraphrase the Biblical account, without a word of comment or help. In the New Testament articles, Pullan doubts the Matthaean authorship of the First Gospel and Simpson rejects the Petrine authorship of II. St. Peter. Consequently, while the book is conservative, in the modern sense of the word, a commendation of it as supporting traditional views is out of the question.

An appraisement of the book from a scientific standpoint is rendered very difficult by this ambiguous character. A lack of modernity in information given is often a grave defect. For instance, Hengstenberg is quoted as a leading authority on various matters, and the most recent commentary on the Book of Judges that receives commendation was published in 1868. It is surprising to find that many articles are simply reprinted or abridged from Smith's *Dictionary of the Bible.* In one such case—and in the article on the New Testament canon at that—we are gravely informed that there has been no advance in knowledge of the subject since the Smith *Dictionary* was published! So Westcott's article is repeated, with an appended note by Lias. The present reviewer wishes that Lias had omitted this note. It is often necessary to disagree with the views of Harnack, but there is no occasion to sneer at a very great scholar who has shown abundantly his preference for truth over critical novelty. Also, it is high time that certain English writers realized that in Biblical matters there is no such thing as a "school" of which Harnack is the head. H. J. Holtzmann may have a right to some such position, but not Harnack. Also, the most recent conservative treatise on the canon is by Leipoldt; the most learned (beyond possibility of comparison) is by Zahn. Lias seems not to have heard of either of these scholars. The omission of Leipoldt is perhaps excusable; the omission of Zahn in a conservative list is beyond pardon.

A lack of proportion in the treatment is another fault. Counting the article on Israel, there are three (conflicting) articles on Old Testament chronology, which aggregate twelve pages (and omit any reference to the researches of Dr. Toffteen), while only six pages are thought necessary for the article on Christ. The Baptist is given almost as much space as is the Fourth Gospel and Gideon has more space than St. John. Consequently, it is very difficult to recommend the book. It is intended for the layman, but it hardly seems to supply his needs. Perhaps the worst fault lies in the totally diverging viewpoints. Theories are denounced as blasphemous in some articles that are confidently asserted in others, something that will be found bewildering. None the less, there is much excellent work in the book. Particularly attractive will be found the tone in the numerous New Testament articles by the well-known Churchmen Darwell Stone, Leighton Pullan, and W. J. Sparrow Simpson. And there is one article that rises into the highest possible rank, the article on New Testament Text by Turner. There is nothing so complete or so modern in print in any language, and no student can afford to neglect it. Unfortunately, it is extremely complicated and technical and is out of place in a dictionary of this sort.

BURTON SCOTT EASTON.

POETRY.

The Parable of the Rose, and Other Poems. By Lyman Whitney Allen. New York: G. P. Putnam's Sons. Price, $1.25 net.

It is with a sense of unusual pleasure that we commend this little volume to the public. The poems are truly "the poet's soul articulate." The dedication to "Phoebe," denoting the source of inspiration of the love poems, is one of the best and typifies the spirit in which all the others are written, in intensity of feeling which draws the soul ever upward and never drags it in the dust of uncontrolled passion.

In the "Parable of the Rose," a graceful, charming thing, he tells us that

> "Creative visions come in days
> When noontide's splendor fades
> Beneath the firmamental rays
> Of Love's white overshades";

and among the canzonets, madrigals, sonnets, and lyrics into which, after the initial poem, the collection is divided, we call attention to the result of the "creative vision" in "The Ass of Destiny," "China," "Love's Immortality," "The Captain on the Bridge," "Day Dreams," "The Silence of God," and "My Father."

Following these is a group of short poems, similar in thought, entitled "Wheat and Husks," in which is wrought out, with great beauty and depth of spirituality, the value to the grain of the husk from the time of planting to the harvest. Each is complete in itself, but forms one of a chain and is like to a chaplet of pearls for purity and loveliness. From "God and the Wrong," we quote:

> "I will not rail at the wrong;
> 'Tis husk for my golden wheat;
> I count it such and will beat
> It loose with a threshing song;
> Then gather my grain, and for joy of it
> Will sing of the husk's sure benefit."

And from "Fate and Pain,"

> "I sing of the threshing floor,
> The floor of the soul;
> Here lies the harvested store;
> For what? Thou knowest the goal
> O God! But how hard is the way
> Of beating and bruising
> Of pain and confusing,
> The only means for the sway
> Of right over wrong,
> Of wheat over husks, and the day
> Of garner and song."

It is in these verses, which taken together form the gem of the collection, that the poet reveals very plainly his own "ascension range," that he has been verily upon the heights in communion with God. It is more than an ephemeral emotion; it shows an appreciation of the meaning of the painful things of life, with the power to descend from the heights and take up life's burden, trusting in Him who doeth all things well. To illustrate we select a verse from "Through Death to Life":

> "The greatest lives
> Where service hives
> Are those that have once been slain;
> The sweetest songs
> The world prolongs
> Are those that have come through pain."

M. S. G.

MISCELLANEOUS.

Irish Life and Character. By Michael Macdonagh. New York: Thomas Whittaker. Price, $1.50.

This is a reprint and the fifth edition of a very amusing and entertaining book about the Irish. It is little more than a long chain of anecdotes of the Irish character. Some of the stories are very old and stale; but many more are new, and all are funny. It is thoroughly appreciative of the Irish good nature and fun, and is not at all a burlesque.

The Story of the Great Lakes. By Edward Channing and Marion Florence Lansing. New York: The Macmillan Co. Price, $1.50.

This is a delightful book which gives the story of the settlement of the French, and all the subsequent conquests up to the present time. The early chapters cover the ground of Parkman's series of histories, but this book brings the story down to our own day. Persons living in the Middle West will find this book particularly interesting and instructive.

THE DEFENDANT.

His clothes were coarse, his person homely;
His hands were toil-stained, hard, and rough;
His gait was awkward, stiff, uncomely,
His voice unmusical and gruff!

So testify, in part, his brothers,
Who, darkly, through a glass, behold;
But these are few, and there are others,
And what they testify is told:

We saw him soothe the widow's sorrow,
And feed and clothe the orphan waif;
We saw him give to whom would borrow,
And snatch his sinning fellow safe;

We saw him nurse the sick and needy,
And lead the helpless, halting blind;
We saw him cheer the sad and seedy;
We heard him pray for all mankind!

So testify, in part, the others,
Who saw him clearly, face to face,
And knew him better than the brothers
Who only saw and knew the base.
* * * *
The Angel knew the truth, and penned it
In words of gold upon his scroll,
And God, the righteous Judge, commended
The record of a noble soul.

REV. E. H. J. ANDREWS.

THREE CHAPTERS IN THE HISTORY OF THE MONITOR.

BY ROLAND RINGWALT.

A RECENT death leaves but one survivor of the crew of the *Monitor* in her fight with the *Merrimac*. More than forty-six years have passed since that famous combat, and yet perhaps its significance in political and metallurgical history is not understood. It was more important than the contest between the *Kearsarge* and the *Alabama*, or than any single sea fight of the war of 1812. To the unthinking it was merely a battle between two ironclads, one hastily constructed, the other designed by a great inventor; but to those who read our annals with care and pains it is a narrative of three chapters.

First, it has a racial meaning, and emphasizes the staying qualities of the old Norse blood. A thousand years ago the fishers and corsairs of Scandinavia were ready to face winds and waves that daunted most persons of lower latitudes and milder climes. In the eighteenth century Norse blood was flowing in the veins of Nelson, and even he found it no easy matter to conquer Danish seamen. The *Monitor* was built by Ericsson, her guns were made by Dahlgren, her commander was Worden. Nearly half a century after her triumph these Scandinavian names are still honored, and at every seaport captains yet speak in praise of the hardy seamen who come from the northern ports of Europe. The daring of the Norseman roused the admiration of Scott, it won the tribute of Gray, it stirred Longfellow; but the eloquence of poetry and literature yields to the eloquence of facts. Before the Conqueror landed in England the Norse seaman was dreaded by his foes; Norse blood was on the quarter-deck at Trafalgar, and a man of the old Norse strain commanded in the great fight which made "the little cheese-box on a raft" famous throughout the world.

It frequently happens that an engagement between two vessels resembles a duel: one is more skilful in movement or the more deadly in aim, and so a victory is gained, but no important results follow. The *Monitor*, however, came in an hour of deadly peril. Had she not come, there was every reason to fear that the *Merrimac* would have laid New York City under contribution. A vague terror seized the land; it is not irreverent to liken it to "a horror of great darkness," and a nation in a nightmare is something not to be forgotten. The *Merrimac* had sunk the *Cumberland* and taken the *Congress*. No one could tell where she might go or what she might do; there seemed to be no limits to her capacities. A school boy old enough to remember the panic of 1907 can form some idea of the dread that fell on the exchanges, the boards of trade along the sea coast, the banking houses, and the manufacturing interests. It was whispered that the *Merrimac* might force her way up the Potomac and shell the White House. Then came the news that the *Monitor* had come and that the *Merrimac* had been worsted in the encounter. The years of 1861 and 1862 were sad years, they brought us mortifying defeats and inconclusive victories, and among the brightest news items they furnished was the message of the *Monitor's* success. It is no exaggeration to say that the moral effect of that fight was equal to that of Farragut's movement up to New Orleans, or his dash into Mobile Bay.

But while every business man old enough to remember the war for the Union can recall the second chapter in the *Monitor's* history, the third chapter is forgotten by thousands. At first the English navy failed to understand the importance of the combat. The stateliness of the old ships of the line and the beauty of the time-honored frigate appealed to the conservative Briton, and a powerful element resisted the introduction of steam and iron into the navy. These prejudices existed in our own service, though in a less degree, and it is never surprising to find that man clings to the traditional and the picturesque. At first, to repeat, the English naval officers failed to interpret the meaning of the fight, but the London *Times* came out with one of the memorable editorials of the nineteenth century. It was a time of storm, and the Thunderer spoke loudly, saying, in the plainest kind of English, that the Americans were working night and day on ironclads before which "the wooden walls of old England" would be simply as great masses of cardboard. At every port along the coast and on every deck in the Channel fleet thoughtful Englishmen in uniform talked over what the *Times* had said. Gray-haired admirals could remember another editorial, written shortly after the war of 1812, which contained the bitter words, "There is scarcely an American man-of-war that cannot boast of a victory over the British flag." Could it be that the loose talk of Southern sympathizers might bring on another war, and, if so, might the colors that had floated over Spanish, Dutch, and French prizes again be lowered to cruisers from the other side of the Atlantic?

Fifty years before, the iron experts of America and the naval critics of England had been in direct opposition. Our officers declared that frigates could carry twenty-four pounders and yet preserve their efficiency. British authorities insisted that no frigate could wisely carry a heavier battery than one of eighteen pounders. It was asserted in the British newspapers and backed by the offers of gamblers that British eighteen-pounder frigates could sail better, manoeuvre better, and in every way prove their superiority to American twenty-four pounders; but the *Guerriere*, the *Macedonian*, and the *Java* found out that these claims were not justified by the facts. Old men remembered the battles of 1812, and the sharp language of the *Times* suggested new defeats and new mortifications. There was plenty of courage in the British navy, but there was no lack of spirit on board the *Cumberland*, and yet she went down because she could only present a wooden side to a beak of iron. If the grim shadow of the *Merrimac* had frightened the American navy, what might the monitors do if their iron turrets came within gunshot of the wooden ships of Great Britain? No editorial in years so appealed to Lords of the Admiralty and underwriting firms, to merchants in Liverpool and superintendents of shipyards, to veterans of past wars, and to striplings who yearned for laurels as the presentment of the *Times*.

Only a few hours before there had been a widespread sentiment in favor of recognizing the Confederacy. There was an aristocratic element that favored the Southern planters as representatives of a great landed interest; a business element that wanted to establish closer relations with transatlantic cotton producers, and a political element that wished to see two republics instead of one. But nothing is more important to England than the strength of the Channel fleet, and the *Times* forced all England to consider what would be the doom of that fleet if slow-moving bulwarks of wood were exposed to swift-moving turrets of iron. Plenty of Englishmen had heard their fathers talk of Paul Jones, and there might soon be fifty Americans, each wishing to revive the memories of Paul Jones. The recognition of the Confederacy became less and less probable as the British mind grasped that such recognition would probably mean defeat, bloodshed, and humiliation compared to which the battles of 1812 were insignificant.

Many of those who go down to the sea in ships have never looked on a vessel of the *Monitor* type. Fashions change in shipyards as elsewhere. But the "little cheese-box on a raft" baffled the *Merrimac* and headed off the likelihood of a war with Great Britain. She gave new hope to every man who loved the Union, and she suggested wholesome caution to Englishmen who wished to see the Union rent in twain. Verily, iron breaketh in pieces and subdueth all things.

Church Kalendar.

June 1—Whitsun Tuesday.
" 2—Wednesday. Ember Day. Fast.
" 4—Friday. Ember Day. Fast.
" 5—Saturday. Ember Day. Fast.
" 6—Trinity Sunday.
" 11—Friday. St. Barnabas, Apostle. Fast.
" 13—First Sunday after Trinity.
" 20—Second Sunday after Trinity.
" 24—Nativity of St. John Baptist.
" 27—Third Sunday after Trinity.
" 29—Tuesday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 16—Conv. Asheville, Oregon, Vermont.
" 17—Consecration of Rev. Benj. Brewster as Bp. of West. Colo.
" 20—Conv. Montana.
" 21—Ann. Session Alb. Cath. Summer Sch.
July 10—Church Summer Conf., Cambridge.

Personal Mention.

THE Rev. THEODORE ANDREWS has associated himself with the clergy staff of the Franklin Associate Mission in the district of Asheville. After June 15th he should be addressed at Franklin, Macon county, N. C.

THE Rev. HENRY M. BABIN has been called to the rectorship of Grace Church, Estherville, Ia., which has been vacant for a number of months since the resignation of the Rev. Richard Ellerby, and will enter upon his duties immediately.

THE Rev. CLIFTON H. BREWER lately serving as curate at Holy Trinity Church, Brooklyn, N. Y., has entered upon his duties as rector of Trinity Church, Roslyn, L. I., and should be addressed accordingly.

THE Rev. W. N. CLAPP, curate at St. Luke's Church, Germantown, Pa., has accepted the rectorship of the Church of St. Joseph of Arimathea, Elmsford, N. Y., and enters upon his new duties the Second Sunday after Trinity.

THE Rev. THOMAS SPARKS CLINE, formerly priest-in-charge of St. Barnabas' Church, Berlin, N. H., is now on the clergy staff of St. Stephen's Church, Boston, Mass. Address, St. Stephen's House, 2 Decatur Street, Boston.

THE Rev. HERBERT J. COOK, D.D., has resigned the rectorship of the Church of the Holy Trinity, Ocean City, N. J., and will reside in Philadelphia.

THE Rev. FRANK N. CULLEN of Mariana, Ark., has accepted a call to become assistant in the parish of St. Paul's, Chattanooga, Tenn. (the Rev. Loaring Clark, rector), with oversight of the work at Grace Church and at Thankful Memorial, St. Elmo.

THE Rev. WILLIAM PAGE DAME, rector of St. Bartholomew's Church, Baltimore, has accepted the call to become the assistant of his father, the Rev. William Meade Dame, in the rectorship of Memorial Church, Baltimore, and will take up his new work on September 1st.

ALL communications for the secretary of the diocese of Kansas should be addressed to the Rev. GEORGE F. DEGEN, Chanute, Kan.

THE Rev. Dr. LOUIS DECORMIS of Cambridge Mass., will be in charge of St. Paul's Church, Boston, during July and August, in the absence in Europe of the rector, the Rev. WILLIAM HOWARD FALKNER.

THE Rev. JAMES B. FINN, having accepted work at Tyler, Tex., has removed from Cedar Rapids, Iowa, where for some years he was curate of Grace Church.

THE address of the Rev. J. HOWARD GIBBONS has been changed from Point Pleasant, W. Va., to 218 Lexington Avenue, Ashland, Ky.

THE Rev. WALKER GWYNNE, rector of Calvary Church, Summit, N. J., expects to sail for England on the *Oceanic*, June 9th, to be absent until the first week in August. His address abroad will be Care of Brown, Shipley & Co., London.

THE Rev. A. HARPER has accepted an unanimous call to the rectorship of St. Michael's Church, Brattleboro, Vt.

THE Rev. LOUIS E. HESS, late curate at St. James' Church, Philadelphia, has accepted a similar post at St. Ann's Church, Brooklyn.

THE Rev. W. P. HILL, late of Trinity Church, Steelton, Pa., entered on his duties as assistant minister of the Church of the Holy Communion, New York City, on Trinity Sunday.

THE Rev. C. E. HUNTINGTON has been appointed vicar of St. Mary's Church, Medford, Wis.

THE Rev. B. T. KEMERER. vicar of St. George's Chapel, St. Louis, Mo., has broken down by reason of overwork and is taking a trip to England.

THE Rev. W. A. MCCLENTHEN, rector of Mt. Calvary Church, Baltimore, will sail for Europe on June 15th. He will spend some time in Germany.

THE Rev. Dr. R. H. MCKIM, rector of Epiphany parish, Washington, D. C., sailed on Wednesday, May 26th, for Europe, to be gone until the first of September. In the interim the Rev. G. FREELAND PETER, senior curate of Epiphany parish, is in charge.

THE address of the Rev. WALTER A. MITCHELL from June 1st to October 1st will be Mechanicsville, Md.

THE Rev. GILBERT A. OTTMANN, rector of Trinity Church, Tulsa, having been elected secretary and registrar of the missionary district of Oklahoma, requests that all matter intended for the secretary or registrar be sent to him at 1401 South Main Street, Tulsa, Okla.

THE Rev. DEWITT L. PELTON, Ph.D., rector of St. James' Church, Fordham, New York City, sails for Europe June 19th, to be gone three months. He will visit Scotland, England, and the Continent, and will spend a couple of weeks at the Summer School of Theology at Cambridge, England.

THE Rev. ROY EDGAR REMINGTON has accepted a call to the rectorship of All Saints' Church, Portland, Ore.

ALL communications for the Standing Committee of the diocese of Kansas City should hereafter be addressed to the Rev. J. D. RITCHEY, Fortieth and Walnut Streets, Kansas City, Mo., instead of to the Rev. E. B. WOODRUFF.

THE address of the Rev. W. C. RODGERS has been changed from New York City to St. Stephen's College, Annandale, N. Y.

THE Rev. FRANKLYN COLE SHERMAN, rector of Trinity Church, Aurora, Ill., sailed for Europe on June 5th and expects to return to Aurora about September 19th.

THE Rev. W. A. A. SHIPWAY of Harrisville. Mich., has accepted a call to Calvary Memorial Church, Saginaw, Mich., and expects to take up his new duties on Sunday, June 13th.

THE Rev. JAMES A. SMITH, recently connected with St. Paul's Church, Troy, N. Y., is now connected with St. Agnes' Church, New York.

THE Rev. H. LOCKWOOD STODDARD has resigned from the rectorship of Trinity Church, Warsaw (diocese of Western New York). On July 1st he will begin with St. Paul's Church, Southington, in the diocese of Connecticut.

DURING July and August the address of the Rt. Rev. D. S. TUTTLE, D.D., will be Wequetonsing, Mich.

THE Rev. CHARLES FREDERICK WALKER, curate of St. Paul's Church, Cleveland, Ohio, has resigned and has accepted a call to the rectorship of the Church of the Good Shepherd, Buffalo (diocese of Western New York). He will enter upon the duties of the new office on September 1st.

THE Rev. A. L. WOOD on July 1st entered upon the permanent charge of St. Michael's Church and Home, Philadelphia. His address is No. 614 North Forty-third Street, in that city.

ORDINATIONS.

DEACONS.

CONNECTICUT.—At the Berkeley Divinity School, on Wednesday, June 2d, by the Bishop of the diocese, LEONARD ENOS TODD, FRANCIS BARNETT, both graduates this year of the Berkeley School, DAVID BOWEN, a graduate this year of the General Theological Seminary, and HENRY CLAUDE ABBOTT, formerly a Baptist minister who has been for the past half year at Berkeley. The sermon was preached by the Rev. John B. Harding, rector of St. Mark's, Frankford, Philadelphia, and the Gospel was read by the Rev. Mr. Todd. Mr. Todd has an appointment as curate in the Church of the Ascension, Fall River, Mass., and Mr. Barnett in St. Mary's Church, Mitchell, S. D. Mr. Bowen is to continue his studies in New York, with the care of a parish on Staten Island; Mr. Abbott is to be assigned work in Connecticut. Of other members of the class at Berkeley, Henry de Wolf de Mauriac, B.D., already ordained deacon and priest for the diocese of Minnesota, is to take charge of Emmanuel Church, Litchfield, Minn.; William Treacey Weston, to be ordained in the diocese of Albany, is appointed to duty at Christ Church, Greenville, Green county, N. Y., and Hugh Wallace Smith, a candidate from Massachusetts, is to officiate at St. Andrew's Church, Ludlow, Mass., in the diocese of Western Massachusetts. Mr. Barnett is the son of the Rev. Francis W. Barnett, rector of St. Luke's, South Glastonbury, Conn.

DULUTH.—On Trinity Sunday, in Trinity pro-Cathedral, Duluth, by the Bishop of the diocese, ROLLIN DODD. The candidate was presented by the Ven. H. F. Parshall. Mr. Dodd has been appointed missionary at St. John's, Two Harbors, and St. Mary's, Tower. He is a graduate of the General Theological Seminary, and of Columbia College, New York.

FOND DU LAC.—On Trinity Sunday, in Grace Church, Sheboygan, by Bishop Weller, ALBERT AUNE and ALFRED NUGENT SAMWELL. The candidates were presented by the Rev. James Boyd Coxe, rector of Grace Church, Sheboygan, and the sermon was preached by the Rev. Frank A. Sanborn, Canon of St. Paul's Cathedral, Fond du Lac. Both candidates are members of the senior class at Nashotah Seminary.

PITTSBURGH.—On Trinity Sunday, at Grace Church, Pittsburgh, by the Bishop of the diocese, THOMAS JAMES BIGHAM. The sermon was preached and the candidate presented by the Rev. R. E. Schulz of Christ Church, New Brighton. The Rev. Mr. Bigham is a graduate of the class of 1909 of the Philadelphia Divinity School, and will be appointed to the care of missions at Johnsonburg and St. Mary's, in the northern part of the diocese.

WESTERN MICHIGAN.—On Sunday, June 6th, in St. Mark's Pro-Cathedral, Grand Rapids, by Bishop McCormick, who preached the sermon, FREDERICK A. PATTERSON. The candidate was presented by his former rector, Dean Peters of the Cathedral. The Rev. Mr. Patterson will serve his diaconate, while completing his course at the Western Theological Seminary at Chicago, by taking charge of Holy Trinity Church, Benton Harbor, diocese of Western Michigan.

DEACONS AND PRIESTS.

NEW YORK.—In the crypt of the Cathedral of St. John the Divine, on Trinity Sunday, by the Bishop of the diocese, WILLIAM I. HEMPHILL, who will assist the Rev. Dr. John Campbell at the Mediator, Kingsbridge; VICTOR WILLIAM MORI, WILBUR L. CASWELL and KENNETH A. BRAY, who go to the Bronx Church House; CHARLES P. TINKER and ALVIN P. KNELL (formerly Methodist ministers), the first named taking service with the New York City Mission Society; JAMES S. HOLLAND, M.D. of the diocese of Missouri, but who is to go upon the staff of St. George's Church, New York; SAMUEL A. CHAPMAN of the district of Salina, who goes to Kansas in September to take up work; and DWIGHT W. GRAHAM, ROBERT E. CAMPBELL, and RICHARD W. BAXTER. The sermon was preached by the Rev. George W. Douglas, D.D.

At the same time and place Bishop Greer ordained to the priesthood the following:

The Rev. Messrs. FREDERICK E. WHITNEY, St. Agnes' Chapel, Balmville, N. Y.; THEODORE ANDREWS, who goes to the district of Asheville; HAROLD L. R. THOMAS, who becomes curate at Trinity Chapel, Trinity parish; FREDERICK T. ASHTON, who begins as curate at the Epiphany, New York, at once; SAMUEL R. BRINCKERHOFF, the new rector of St. Matthew's Church, Newark, N. J.; JAMES G. WILSON, curate at St. George's, New York; DUNCAN H. BROWNE, superintendent of the Bronx Church House; GEORGE E. TALMAGE (formerly a Reformed Church minister and nephew of the famous Presbyterian divine of Brooklyn), a member of Grace staff and in charge of Emmanuel Mission in the Bronx; WILLIAM BROWN LUSK, of the Chapel of the Intercession; and WILLIAM PORKESS.

One of the new deacons located at the Bronx Church House will succeed the Rev. Stanley Brown-Serman in charge of Atonement Mission, and the others will be assigned as assistants at Bronx parishes.

SOUTH CAROLINA.—On Whitsunday, at St. Michael's Church, Charleston, by the Bishop of the diocese, the Rev. PAUL TRAPIER PRENTISS, to the priesthood, and HENRY COOK SALMOND, to the diaconate. Mr. Prentiss was presented by the Rev. John Kershaw, D.D., and Mr. Salmond by the Rev. Walter Mitchell, rector of the Porter Military Academy, of which institution Mr. Salmond is a graduate. Five of the city clergy were present and assisted in the laying on of hands. The sermon was preached by the Rev. R. Maynard Marshall, rector of St. John's Chapel. Mr. Prentiss will, for the present, continue in charge of the churches at St. John's, Berkeley, Grahamsville, and McPhersonville. Mr. Salmond is to be assigned to work in the Peedee section.

PRIESTS.

CENTRAL NEW YORK.—On Thursday, June 3rd, in Grace Church, Utica, by the Bishop of the diocese, the Rev. ALBERT BROADHURST. The Rev. W. W. Way preached the sermon, and the Rev. John R. Harding presented the candidate. Being the day after adjournment of the Diocesan convention, a large number of priests was present, several of whom united with the Bishop in the laying on of hands.

INDIANAPOLIS.—On the Tuesday in Whitsun-week, June 1st, in St. Paul's Church, Evansville, the Rev. WILLIAM HEILMAN, by the Bishop of the diocese. The candidate was presented by the Rev. William Reid Cross, rector of St. Paul's Church, who also delivered the sermon. The other clergy participating in the service were the Rev. H. B. Stuart-Martin, the Rev. R. M. Botting, and the Rev. C. R. Hodge of the diocese of Indianapolis, and the Rev. Charles L. Biggs and the Rev. Irvine Goddard of the diocese of Kentucky.

KANSAS.—On Whitsunday, in St. John's Church, Wichita, by the Bishop of the diocese, the Rev. EDWIN F. WILCOX. The presenter was the Rev. Percy T. Fenn, D.D., the rector of the parish, who also preached the sermon.

PITTSBURGH.—On Whitsunday, at the St. Mary Memorial Church, Pittsburgh, the Rev. THOMAS LEWIS JOSEPHS was advanced to the priesthood, by the Bishop of the diocese. The sermon was preached by the Bishop, and the candidate was presented by the Rev. L. F. Cole. Archdeacon Cole and the vicar of St. Mary's, the Rev. W. E. Van Dyke, united in the imposition of hands. The Rev. Mr. Josephs is stationed at St. Thomas' Church, Canonsburg, and also has charge of St. George's Mission, Waynesburg.

SOUTHERN OHIO.—On Trinity Sunday, June 6th, in St. Anne's Cathedral, Cincinnati, by the Bishop of the diocese, the Rev. GEORGE C. DICKINSON, in charge of Ascension Mission, Wyoming; the Rev. A. PERCY BISSELL, in charge of Dresden, Madison and New Lexington; and the Rev. MAXWELL B. LONG, in charge of Oakley and Hyde Park.

MARRIED.

BRACE-HYDE.—On Saturday, June 5, 1909, at St. George's Church, Stuyvesant Square, New York, by the Rev. Hugh Birckhead, rector, ELIZABETH MEADE HYDE, daughter of Mr. and Mrs. Augustus L. Hyde, to ROBERT NEILL BRACE, all of New York.

DIED.

CASTETTER.—Entered into rest at Blair, Neb., on May 29, 1909, HELEN MARR CASTETTER, aged 72, a devout communicant of St. Mary's Church since its organization twenty-seven years ago. "May light perpetual shine upon her."

MEMORIALS.

REV. SAMUEL E. APPLETON, D.D.

The Vestry of the Church of the Holy Apostles, Philadelphia, deeply appreciating the devout and consecrated life of the Rev. SAMUEL E. APPLETON, D.D., the associate rector of this parish, and desirous of expressing for the people, as well as for themselves, the love and esteem in which he was held by all who had come under his pastoral care, place on record, the following minute:

The Rev. Samuel E. Appleton, D.D., for forty-five years the rector of the Church of the Mediator, and for five years the associate rector of the Church of the Holy Apostles, entered into rest on May 16, 1909.

It was a great satisfaction to this vestry, after the sale of the old Church of the Mediator, to be able to offer not only a Church Home to their congregation but a position of honor to their rector. It was a still greater satisfaction to know that it was a delight to Dr. Appleton to be afforded the continued opportunity of active service, by the Church which he had helped to found.

Dr. Appleton was a man who was always actuated by a high sense of ministerial responsibility for the souls committed to his charge. He was an ideal pastor, a faithful friend, a preacher of righteousness as he saw it in Jesus Christ. He died full of years and honor, beloved by all who knew him. His death will be mourned by the people throughout the southern section of this city, to whom he had endeared himself by years of faithful service.

(Signed)

ALEXANDER P. COLESBERRY,
JOSEPH C. PERKINS,
Committee.

RETREATS.

HOLY CROSS, WEST PARK, N. Y.

There will be a Retreat for clergy at Holy Cross, West Park, N. Y., conducted by Father Hughson, O. H. C., beginning Monday evening, September 20th, and closing Friday morning, September 24th. There will be no charge and no collection for expenses. Offerings may be placed in the alms box. Further information will be furnished by the guest master at Holy Cross. It is important to make an early application in order to secure accommodation.

SEWANEE, TENN.

A Retreat for clergy and candidates will be held, God willing, at St. Andrew's, Sewanee, Tenn., beginning Tuesday evening, July 6th, and closing Friday morning, July 9th, with Holy Communion. All clergy and candidates for orders welcome. No charge will be made, but offerings for expenses may be put in the alms chest. The rule of silence will obtain throughout. The conductor will be the Rev. Father Officer, O.H.C. Address: Rev. H. HUGHSON, *Father in Charge.*

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

PRIEST wanted for Catholic parish near New York City, from July 27th to Sept. 1st. Stipend, $50 and rooms. Two Masses Sunday, and at least two on week days—daily if desired. Man from West preferred. Address: Z., care LIVING CHURCH, Milwaukee.

WANTED immediately, unmarried priest for assistant in established and growing parish in the South. Will have entire charge of new mission in new suburb. Furnished rooms and $50 a month. Must be thorough Catholic. Write SOUTH, LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

AN experienced and highly recommended French teacher seeks position for the fall, preferably in a Church school where she would have time and opportunity for Altar service, or else would accept position as Secretary in Church work. Address: Marie J. B., care THE LIVING CHURCH, Milwaukee.

A MISSION or poor parish that desires the services of a deaconess, although unable to provide more than a nominal remuneration, can find an excellent opportunity by addressing FIDELIS, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 31 years of age, sound churchman, good reader, musical, four years' experience in a Western missionary district, will be free September 1st to accept curacy or to take up associate mission work. Will go anywhere in home or foreign fields. Address: ASSOCIATE, care LIVING CHURCH, Milwaukee, Wis.

A CLERGYMAN'S widow, devoted to girls, wishes work. Could travel as companion for child or grown person, or would care for linen or other work in institution. References and experience. Address: S. B., LIVING CHURCH, Milwaukee.

ORGANIST, brilliant recitalist, expert voice trainer, desires change, South or West. Moderate salary. Address: PROFESSOR, Aesthetic Conservatoire, 5311 Market Street, Philadelphia.

CURACY, by young, unmarried priest, experienced in city work. Extemporaneous preacher; Sunday school worker. Excellent references. Address: H. F., LIVING CHURCH, Milwaukee.

INSTRUCTOR, in priest's orders, will accept a position in a church, school, academy or college, to teach Literature, English, Mathematics, Music, or History. Address: INSTRUCTOR, LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

FOR IMMEDIATE SALE we offer the handsome Eucharistic set, cope and alb, silk, Anglican, proper colors, never used, that we offered for five hundred, for three hundred and fifty dollars. Cost one thousand (cope alone is worth two hundred dollars.) This is the opportunity of a lifetime. R. GEISSLER, 56 West Eighth Street, New York City.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

CHURCH PLANS.—If about to build, send stamp for booklet of "Church Plans and Designs." MORRISON H. VAIL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. McLEAN, Streator, Ill.

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CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

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ENGLISH Cathedral Organists are due to arrive in New York this month, and the months following. Churches wishing to secure first-class men should write early to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

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CYMRU COTTAGE CAMP for boys, August 1st-September 5th. Delightfully situated, on the St. Mary's River. All features. Address: C. W. NEW, Batavia, N. Y., or A. R. WILLIAMS, Highland Park, Ill.

TRAVEL.

EUROPE. Free Tour for organizing party for 1910. Begin NOW. Profitable vacation employment. UNIVERSITY TOURS, Wilmington, Delaware.

MISCELLANEOUS.

WILL ladies of the Church kindly aid another by sending orders for crocheted mats? Patterns copied, etc. Address: MISS M. PAYNE, Box 205, Manassas, Virginia.

A BUSINESS gentleman leaving town would like to let his two very large, lofty and soundly furnished residential rooms, with pictures, piano and full housekeeping equipment, and attendance, in St. George's parish, East Fifteenth Street, New York, from June to October. Rent for two months $55 a month, three months $50, four months $45. Address: MR. J. E. WEBSTER, Clerical Registry, 136 Fifth Avenue, New York.

FOUNDING A RURAL PARISH.—Do you want to farm in a settled community, near two trunk lines with good roads and telephone service, and the privileges of the Church? Land sold on monthly payments. Employment given to settlers. Address: ARCHDEACON CHASE, Shell Lake, Wis.

APPEALS.

FOURTH OF JULY.

Offerings are asked for the completion of the Washington Memorial Chapel, Valley Forge. Send to Rev. W. HERBERT BURK, Norristown, Pa., for copies of "*Washington, the Churchman Catechism.*"

COLUMBIA INSTITUTE, COLUMBIA, TENN.

No school for women in the South has done more for the cause of Christian education than The Institute, at Columbia, Tennessee. Founded by Bishop Otey in 1835; destroyed by the Civil War; revived by Dr. Beckett and Bishop Quintard, it will celebrate its seventy-fifth anniversary next year. Without an endowment, it has held its own, and today it is a blessed witness to Christ and a power for good. We appeal to all the alumnae and to all Christian people, who are interested in the education of any girls, to send us a contribution toward the repair of our chapel and the creation of an endowment fund, as a thank offering for seventy-five years of service.

(Signed)
THOMAS F. GAILOR, *Bishop of Tennessee.*
WALTER B. CAPERS, *President of the Institute.*

NOTICES.

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They are carefully administered by

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Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

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For the information of friends making wills, the trustees call attention to the fact that the old name and title, namely, "The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen of the Protestant Episcopal Church of the United States of America," was CHANGED by processes of law completed March 18, 1908, and by the action of the General Convention, October, 1908, to the simple canonical name—GENERAL CLERGY RELIEF FUND. This is now the legal title.

Offerings and legacies can be designated as follows: For Current Pension and Relief; For Automatic Pension of the Clergy at 64; For the Permanent Fund; For Special Cases.

Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, Church House, Twelfth and Walnut Streets, Philadelphia.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources. Rooms in private homes or hotels reserved for parties visiting or stopping over in Chicago.

Our Information Bureau would be pleased to be of service to you.

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may be purchased, week by week, at the following places:

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M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
Geo. W. Jacobs & Co., 1216 Walnut Street.

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Wm. Ballantyne & Sons, 428 7th St., N. W.
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The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

CHARITIES PUBLICATION. New York.

Russell Sage Foundation. *Laggards in Our Schools.* A Study of Retardation and Elimination in City School Systems. By Leonard P. Ayres, A.M., Secretary Backward Children Investigation, Russell Sage Foundation; Former General Superintendent of Schools for Porto Rico, and Chief of the Division of Statistics; Co-Author *Medical Inspection of Schools.*

LITTLE, BROWN & CO. Boston.

The Kingdom of Earth. By Anthony Partridge, Author of *Passers-By, The Distributors,* etc. With Illustrations by A. B. Wenzell. Price, $1.50.

The Harvest Within. Thoughts on the Life of the Christian. By A. T. Mahan, D.C.L., LL.D., Captain U. S. Navy. Author of *The Influence of Sea Power,* etc. Price, $1.50.

THE YOUNG CHURCHMAN CO. Milwaukee.

Grant, the Man of Mystery. By Colonel Nicholas Smith, Author of *Our Nation's Flag in History and Incident, Stories of Great National Songs,* etc. Price, $1.50; by post, $1.60.

G. P. PUTNAM'S SONS. New York.

The Emmanuel Movement in a New England Town. A Systematic Account of Experiments and Reflections Designed to Determine the Proper Relationship between the Minister and the Doctor in the Light of Modern Needs. By Lyman P. Powell, rector of St. John's Church, Northampton, Mass., Author of *Christian Science: The Faith and its Founder, The Art of Natural Sleep,* etc. Illustrated. Price, $1.00.

PAMPHLETS.

Great Problems, Local and General, and How to Solve Them. From the Bishop of Arkansas. 1909 Council Address.

Journal of the Guild of the Holy Cross. A Guild for the Spiritual Relief and Comfort of Invalids. Supported by Free-will Offerings. Cleveland, Ohio.

Only a Mask? A Comparison of the Teachings of the Christ and of Christian Science. Also the Apostles' Creed and Christian Science paralleled. Copyrighted, 1909, by the Rev. Julius A. Schaad, Kansas City, Mo.

Register of the Episcopal Academy, Philadelphia, Pa. 1908-1909.

Eleventh Annual Report of the Sisterhood of the Transfiguration, Glendale, Ohio.

The Atlanta University Publication, No. 13, *The Negro American Family.* Report of a Social Study made principally by the College Classes of 1909 and 1910 of Atlanta University, under the patronage of the trustees of the John F. Slater Fund; together with the Proceedings of the 13th Annual Conference for the Study of the Negro Problems, held at the Atlanta University on Tuesday, May 26th, 1908. Edited by W. E. Burghardt DuBois, Corresponding Secretary of the Conference.

Report and Resolutions of the Conference of the Anglican Communion in China and Hongkong held in Shanghai, March 27th-April 6th, 1909.

The Open Pulpit and Christian Unity. By the Rev. George Ernest Magill, M.A., rector of the Church of the Holy Innocents, Hoboken, N. J. (Edwin S. Gorham, Publisher, New York).

THE CHURCH AT WORK

PROGRESS OF GRACE MISSION, CORONA, N. Y.

GRACE MISSION, Corona, near Flushing, Long Island, one of the recent missions started by Archdeacon Bryan, has completed a building on the lot of ground bought by the diocese. The congregation raised $1,000 towards the building fund. The work is under the care of Archdeacon Mesier, Robert Harrold being the lay reader. There are 140 children in the Sunday school, and the work is rapidly growing. The chapel seats 150. A class of twelve candidates is under instruction for confirmation.

GRACE MISSION, CORONA, L. I.

OKLAHOMA CONVOCATION.

THE FIFTEENTH annual convocation of the missionary district of Oklahoma was held in All Saints' Church, McAlester, May 25th to 27th. At the opening service on Tuesday night the Bishop delivered his address. One of the chief points of interest in this was the suggestion that the next General Convention be petitioned to divide the district along the lines of the old division of Oklahoma Territory and Indian Territory, putting the Osage nation in the eastern section, and that part of the Chickasaw nation which lies west of the line of the Santa Fe railroad in the western district. The present district of Oklahoma has a population of fully 1,600,000. The extent of territory and the large population, with the many rapidly growing cities and towns, make the work far too much for one Bishop to care for. The material development of the Church in this district has been very marked during the past year. Several new churches are being built, and at two places, Bartlesville and Tulsa, new rectories have been bought or built. At Oklahoma City a residence for the Bishop has been purchased, and in a number of places extensive improvements have been made and paid for. New work has been undertaken in a number of places with very encouraging outlook.

Within the convocation year two deacons and four priests have been ordained, and on Wednesday morning, during the convocation, two deacons were advanced to the priesthood.

Enthusiasm for mission work was very marked during the entire session. On Wednesday night a joint missionary meeting of the convocation and the Woman's Auxiliary was held, the Rev. Gilbert A. Ottmann, rector of Trinity Church, Tulsa, being the speaker. Much interest was aroused in the five million dollar pension fund, and it is expected that a good sum will be secured in Oklahoma for the fund. The closing service was held on Thursday night when the Very Rev. J. M. D. Davidson preached a strong sermon on the subject of healing by prayer and faith. The elections were as follows: Secretary and registrar, Rev. Gilbert A. Ottmann of Tulsa; Treasurer, T. H. Dwyer, Chickasha; Delegates to the General Convention, the Very Rev. J. M. D. Davidson, D.D., Oklahoma City, and Robert A. Fuller, Chelsea.

The Bishop appointed as the council of advice, the Rev. A. B. Nicholas, Guthrie; the Very Rev. J. M. D. Davidson, D.D., Oklahoma City; John J. Rose, and J. C. Clark of Oklahoma City.

NORTH DAKOTA CONVOCATION.

THE meeting of the North Dakota Convocation, held on May 23-25th at Gethsemane Cathedral, Fargo, marked the quarter-centennial of the Church in the district. Dean Burleson preached the convocation sermon. In the afternoon a special service was held under the auspices of the Sunday School Commission, at which the Lenten Sunday school offering was reported to amount to $900. The report of the Committee on the State of the Church presented many causes for encouragement. The Bishop announced the reappointment for the ensuing year of the Sunday School Commission, the appointment of the Rev. G. J. Childs as an examining chaplain, and the following as the Council of Advice: The Rev. J. K. Burleson, the Rev. G. J. Childs, Gen. A. P. Peake and H. P. Lough. The Bishop's address showed 146 confirmations, 1 church consecrated, 7 candidates for holy orders, and 3 postulants. The Bishop's remarks on the sphere of the clergy were printed in the preceding issue of THE LIVING CHURCH.

AN APPEAL FROM CHINA.

THE following communication has been received by the Presiding Bishop: Conference of the Anglican Communion in China held in Shanghai, March 27-April 6, 1909. The following resolution was passed by the conference:

"That copies of the Chinese letter presented by the Chinese delegates for transmission to the home churches, together with an English translation of the same, be sent to the authorities of those churches."

The translation that follows has an added interest as being the work of one of the Chinese delegates:

"To Our Mother Churches in England and America:

"We, the Chinese delegates present at this conference, representing the Chinese clergy and laity of the various dioceses of China in full communion with the Church of England and with the Protestant Episcopal Church in the United States of America, beg to take this opportunity of expressing our sincere gratitude for the planting, care, and protection given to the Church in China during the past sixty years or more, which have brought her to her present position.

"In view of the political and social changes which are going on in our country, and of the fact that the minds of the people are more enlightened and more ready to accept the true religion, we appeal to our Mother Churches to send us more missionaries to help us in building up the Church of Christ, and in propagating the Gospel in places where our Church has not yet been represented.

"On behalf of all the Chinese delegates to the conference,

"Respectfully submitted."

THE A. C. A. OF AMERICA.

THE National Convention of the Actors' Church Alliance held its annual meeting in the parish building of St. Chrysostom's chapel, New York City, on May 24th and 25th. Mrs. Mary Gibbs Spooner of Brooklyn was elected president; the Rev. T. H. Sill of New York, first vice president; and the Rev. H. Page Dyer of Philadelphia second vice president. Plans were initiated for the appointment of an organizing secretary with the object of reinvigorating old chapters and forming new ones. The New York and Brooklyn chapters entertained the convention with a banquet. The financial condition was reported as satisfactory and the prospects of the alliance encouraging.

IN MEMORY OF REV. A. A. MARPLE.

ON THE First Sunday after Trinity, a handsome brass eagle lectern from the Gorham Manufacturing Company of New York, will be unveiled at Christ Church (Old Swedes'), Upper Merion, Pa., in memory of their late beloved *rector emeritus*, the Rev. A. A. Marple, it being the gift of the parishioners, and costing about $300. The Rev. J. Thompson Carpenter, who recently had temporary charge of the parish and was a warm friend of the late Mr. Marple, will preach the

REV. A. A. MARPLE.

sermon. The new rector, Rev. W. W. Taylor, will conduct the services. The Rev. Mr. Marple, who entered the rest of Paradise January 24, 1909, had served in the sacred ministry fifty-eight years; all but a few of the later years have been active and spent in the diocese of Central Pennsylvania and the diocese of Pennsylvania. He was for several years editor of a journal, *The Church*. At a meeting of the Norristown convocation held last week at Trinity Church, Ambler, a minute upon the death of Mr. Marple was read and placed upon the records.

INSTITUTIONAL HOUSE FOR DES MOINES PARISH.

ST. MARK'S PARISH, Des Moines, Iowa, which for more than a year past has been under the energetic direction of the Rev. Thos. Casady, is about to build, through the rector's successful labors, a neighborhood house, a fine brick building with tile roof which will contain a large gymnasium, auditorium, music room, dispensary, charity bureau, club rooms, and class rooms. The total cost will be in the neighborhood of $12,000. It is the intention to have this building the seat of the institutional work of this fast growing parish, which is located on the east side of Des Moines among a wage-working population of self-respecting people.

CORNERSTONE LAID AT AKRON, O.

MONDAY afternoon, May 30th, at 3 o'clock, the cornerstone of the new St. Saviour's Chapel, Akron, Ohio, was laid by Bishop Leonard, assisted by the Ven. A. A. Abbott, Archdeacon of Ohio, the Rev. George P. Atwater, rector of the Church of Our Saviour, of which the new chapel is an auxiliary, the Rev. Dr. S. N. Watson, rector of St. Paul's, Akron, and the Rev. Messrs. Mathison, Washington, and Symons, and Archdeacon Norton of Montreal, Canada. Addresses were made by Bishop Leonard and Archdeacon Norton. The weather was perfect and this, together with the fact that it was Decoration Day and thus a holiday, served to attract a very large attendance, to many of whom the Church is but little known. In a recent issue a description of this building was given.

CHANGES IN THE W. T. S. FACULTY.

AT A MEETING of the Board of Trustees of the Western Theological Seminary, held on June 3d, the Rev. Charles Smith Lewis, was elected to the chair of New Testament. Mr. Lewis was graduated from Johns Hopkins University in 1898, and from the General Theological Seminary with the degree of Bachelor of Divinity in the year 1904, being for the year one of three commencement essayists. In 1897 he returned to the Seminary as Tallman Fellow, which position he held for a number of years, acting as instructor in the department of Greek Testament. Upon the death of Dr. Oliver he was given by the faculty the instruction of the Junior class in New Testament exegesis. He spent the next three years in seminary work and in the teaching of Greek in that institution. Mr. Lewis has held appointments at the Church of the Transfiguration in New York, and in the dioceses of Indiana and Vermont. At the same meeting, the board elected to the chair of Church History, to succeed Dr. Frederick P. Davenport, deceased, the Rev. Marshall Boyer Stewart, instructor of Church History in the General Theological Seminary, New York. Mr. Stewart is a graduate of Trinity College, Hartford, and received his degree of Bachelor of Divinity from the General Theological Seminary. After having charge of a parish in the diocese of Washington for two years, he secured a fellowship in the General Theological Seminary, where for two years he has been instructor. Mr. Stewart is now in Europe.

PASSING OF THE PARISH OF THE HOLY SPIRIT, PHILADELPHIA.

ON THE evening of Whitsunday the Rev. Samuel H. Boyer preached his farewell sermon at the Church of the Holy Spirit, Eleventh Street and Snyder Avenue, Philadelphia. It was also the last service to be held by the congregation as the parish of the Holy Spirit, for the consolidation with the congregation of All Saints' is now in effect and the parish will hereafter be known as "All Saints', Moyamensing." The first services of the consolidated parishes were held on Trinity Sunday. The Bishop Coadjutor confirmed a class of twenty-three at the Holy Spirit on the morning of Whitsunday. The Rev. Mr. Boyer, who is seventy-two years of age, has been forty-three years in the ministry, and built two other churches beside the Holy Spirit in that time, one being at Xenia, Ohio, and the other at Glendale, the same state. His last church was erected in 1890, he being the first rector.

MEMORIAL TO BISHOP LITTLEJOHN

THE ACCOMPANYING illustration shows the handsome memorial to the late Bishop Littlejohn, recently placed in the Cathedral at Garden City, L. I. Made in white Italian marble and designed to be in harmony with the general architectural style of the building, it is a fitting memorial to the life and work of

BISHOP LITTLEJOHN MEMORIAL, GARDEN CITY (L. I.) CATHEDRAL.

one who was closely identified with the founding and building of the beautiful structure, which to-day is the best feature of the little city of homes and gardens. The memorial consists of a marble bust of the late Bishop, set in a niche in the Cathedral wall, protected above and on all sides by a very beautiful and elaborate canopy, so designed that it has the effect of a forest of slender Gothic spires and finials of much grace and beauty. Below the bust is a small bronze plate with the inscription:

ABRAM NEWKIRK LITTLEJOHN, D.D., LL.D.,
1824 ✝ 1901
First Bishop of Long Island,
Founder of this Cathedral.
"Requiescat in Pace."

The canopy and niche were designed and made by the Gorham Company of New York.

FIFTY-ONE YEARS IN THE MINISTRY.

THE REV. THOMAS J. TAYLOR celebrated the fifty-first anniversary of his ordination to the sacred ministry, on Trinity Sunday, June 6th, at the Church of the Advent, Kennett Square, Pa., where he has been in charge for several years. Mr. Taylor has been one of the most active and hard-working priests of the American Church, and always a staunch upholder and defender of Catholic faith and practice. A fund has been started for the erection of a much needed parish building, which has the hearty approval of the Bishop Coadjutor, and at his suggestion may be known as the Thomas J. Taylor Parish House. The flourishing mission stations of Christ Church, Franklinville, and St. Ambrose's, at Second and Ontario Streets, Philadelphia, owe their origin and success to the labors and devotion of the Rev. Mr. Taylor.

CANADIAN BISHOP CONSECRATED.

THE OFFICIATING Bishops at the consecration of the Rev. George Anderson as fourth Bishop of Moosonee were Archbishop Matheson of Rupert's Land, Primate of All Canada, Bishop Lofthouse of Keewatin, and Bishop Holmes of Athabasca. The consecration took place in the old Church of St. Andrew, Red River, where the Bishop elect had worshipped from childhood, and where it was his wish that the solemn service should be held. Bishop Anderson was a gold medalist of St. John's College, Winnipeg. For some years he has been a great authority on Indian questions, and speaks more than one Indian dialect perfectly. Starting on his first episcopal visitation the first week in June, he expects, after travelling a thousand miles by canoe, to reach Moose Fort the last week in July. Archdeacon Renison of Moose Fort was among the clergy present.

BROTHERHOOD MEETS DESPITE DIFFICULTIES.

ONE of the most successful and interesting meetings of recent years was the annual spring meeting of the Philadelphia Local Assembly, B. S. A., held on Thursday, June 3rd, at St. Peter's Church, Germantown. For several days the whole street car system of the city had been almost practically at a standstill, nevertheless there was an attendance of upwards of 400 men and boys, and the church was in a suburban district many miles from the centre of the city, causing considerable inconvenience and sacrifice for many to reach it. Evening Prayer was said in the church by the chaplain of the assembly, the Rev. Edwin S. Carson. The address at this service was by the founder of the Brotherhood, Mr. James L. Houghteling, and it is needless to say was listened to with deep interest by the large gathering. A bountiful supper, such as the parishes of Germantown are noted for, was served in the parish building. After an hour spent in strolling through the fine parks and drives adjacent, a conference was called at 8 P. M. at which Franklin Spencer Edmonds presided and presented the topic for discussion, it being, "Our Sole Object." There were no set speakers, which proved a happy provision, as about thirty different persons in three minute talks gave their views and opinions, some being quite helpful, on the subject.

MEMORIAL TO REV. DR. NEWLIN.

A SERVICE in memory of the late Rev. Joseph D. Newlin, D.D., was held at the Church of the Incarnation, Philadelphia, on Trinity Sunday. Dr. Newlin had been rector of this parish for forty-three years and *rector emeritus* for over five years at the time of his death on December 8, 1908, and Trinity Sunday this year was the forty-ninth anniversary of his taking charge of the work. The services were conducted by the rector, the Rev. Norman Van Pelt Levis; the sermon was delivered by the Rev. James De Wolf Perry, D.D., a life long friend of Dr. Newlin's. The parishioners have contributed a fund which will be used in providing a brass mural tab-

let to the memory of their late beloved rector and which will be placed in the church during the coming summer.

PHILADELPHIA DIVINITY SCHOOL COMMENCEMENT.

THE ASSOCIATION of the alumni of the Philadelphia Divinity School held their annual service and meetings at the school on Wednesday, June 2nd. Owing to the trolley strike, which was at its height, the attendance was much smaller than on former occasions. A

THE WILLIAM BACON STEVENS MEMORIAL LIBRARY. CLASS ROOMS AND DORMITORIES. (REAR VIEW.) DEANERY.
PHILADELPHIA DIVINITY SCHOOL.

celebration of the Holy Communion was held in the chapel at 10 A. M., and the sermon was delivered by the Rev. H. W. Monro, class of '81, rector of St. Paul's Church, North Andover, Mass. Dinner was served to all present at 1 A. M. At the annual meeting held in the William Bacon Stevens Memorial Library at 3 P. M. the following officers were elected for the ensuing year: President, Rev. J. De Wolf Perry, D.D.; Vice Presidents, Rev. H. Van Pelt Levis, Rev. C. W. Bispham, Rev. Percy Stockman; Secretary, Rev. A. J. P. McClure; Treasurer, Rev. Richard J. Morris; Executive Committee, Rev. Messrs. Heffern, Van Meter, Caley, and McMillan; Recorder, Rev. L. M. Robinson, D.D.; Essayist, Rev. Levi Bull; alternate, Rev. Fleming James; Preacher, Rev. A. J. P. McClure, alternate, Rev. W. Arthur Warner. A constitution and by-laws for the governing of the body after considerable discussion and alterations of a minor character were adopted. The Rev. Dr. Nichols of New York and Rev. G. Woolsey Hodge of Philadelphia were re-elected to represent the alumni on the joint boards of the Divinity School trustees. It was also decided to hand over to the joint boards for proper investment the $18,000 on hand towards the $100,000 fund being raised by the alumni, and known as the "Alonzo Potter Memorial Fund," being an endowment of the chairs of Old and New Testament literature and languages, the interest of all moneys accuring to this fund to be used for such support at the Philadelphia Divinity School. After supper Evening Prayer was said in the chapel, which was followed by the reading of an essay by the Rev. Fred. A. Wright, class of '98, rector of Holy Apostles' Church, Brooklyn, N. Y.

The commencement was held at the Church of the Holy Apostles, Twenty-first and Christian Streets, on Thursday morning, June 3rd, at 10:30. Bishop Whitaker, Bishop Coadjutor Mackay-Smith, Bishop Thomas of Wyoming, the Rev. Thomas J. Garland, Dean Groton, and the other members of the faculty were present in the chancel and took part in the services. The graduating class of seven, to whom diplomas were given, were Robert-Magee Becket of New Jersey, Thomas James Bigham of Pittsburgh, James Hardin George of South Dakota, John Robinson Huggins of Pennsylvania, James McClintock of Pennsylvania, Henry Stuart Paynter of Pennsylvania, and Albert Stork of Pennsylvania. The degree of B.D. was conferred upon the Rev. Henry K. B. Ogle, Rev. Benjamin H. Bird, and Rev. Lewis H. Tucker. The degree of D.D. was conferred upon the Rt. Rev. Nathaniel S. Thomas, Bishop of Wyoming. The sermon was preached by the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion, New York. The graduates, with the exception of Thomas J. Bigham, were ordained to the diaconate in the Church of the Holy Trinity, Nineteenth and Walnut Streets, at 11 A. M. on Trinity Sunday, by Bishop Whitaker, three deacons being advanced to the priesthood at the same time. The sermon at this service was delivered by the Rev. Dr. Tomkins.

CHAPEL. MAIN BUILDING.
PHILADELPHIA DIVINITY SCHOOL.

BISHOP THOMAS LEAVES PHILADELPHIA.

THE RIGHT REV. N. S. THOMAS preached a farewell sermon to his parishioners at the Church of the Holy Apostles, Philadelphia, on the evening of Trinity Sunday, leaving with his wife the following morning for his new work as Bishop of the missionary district of Wyoming. Since the day of his consecration he has been kept busy with confirmations, ordinations, and other services in this and other dioceses.

VACATION CARD FOR SUNDAY SCHOOL SCHOLARS.

THERE HAS been issued for the Sunday school of St. Paul's Church, Milwaukee, a Summer Vacation Guide Card to be given out to children expecting to be away during the summer, in which terse suggestions are given under the three heads, Work, Pray, Play. These are such suggestions as will be useful for the children to remember. The superintendent of the school is Mr. Charles E. Sammond.

COMMENCEMENT AT EPISCOPAL THEOLOGICAL SCHOOL.

THE ANNUAL commencement exercises of the Episcopal Theological School, Cambridge, Mass., took place on the forenoon of Wednesday, June 2nd, with Bishop Lawrence as the preacher. In the chancel with the Bishop were Dean Hodges and a number of the professors of the school. Following the graduation exercises there was the usual reception at the refectory by the trustees and the professors. At the alumni dinner, which was held the previous evening, the Rev. Dr. Henry S. Nash presided, and addresses were made by the Bishop, Dean Hodges, Richard Henry Dana, the Rev. P. H. Steenstra, and the Rev. Joseph B. Dunn of Suffolk, Va. The latter made a special plea for the negro and his place in the economic world. The graduating class on Wednesday was somewhat smaller than that of last year, and includes these men: Waldo Adams Amos, Jersey City, N. J.; Guy Henry Frazer, Savannah, Ga.; John Leacher, Cambridge; Arthur Silver Payzant, Halifax, N. S.; Henry George Raps, Waterloo, Ia.; Frank Melvin Rathbone, Watertown, Mass.; William Joseph Scarlett, A.B., Columbus, O.; Albert Neilson Slayton, Newton Highlands, Mass.; Dudley Tyng, Cambridge, Mass.

From the Cambridge school, Rev. Messrs. Raps, Rathbone, and Scarlett were ordered deacons, and from the General Theological Seminary, New York, Foster W. Stearns and Hermann Arens were ordered to the same ecclesiastical standing.

The stations of the young clergymen

will be as follows: Waldo A. Amos goes to the Church of the Holy Trinity, Brooklyn, L. I.; Guy H. Frazer, Havana, Cuba, to work under Bishop Knight; Arthur S. Payzant to St. George's, New York City; Albert N. Slayton continues in charge of St. Paul's parish at Newton Highlands; Dudley Tyng to China, to do missionary work under the direction of Bishop Roots; Frank M. Rathbone to St. Thomas', Taunton, and William J. Scarlett to St. George's, New York City.

PHILADELPHIA MEMORIAL DAY EXERCISES.

AT MANY of the exercises in cemeteries and other places in Philadelphia, on Memorial Day, clergy of the Church officiated by conducting some portion of the service or making an address. Among such were the Rev. Dr. Pierce, Rev. Edward H. Earle, Rev. W. Herbert Burk, and others. The vested male choir of St. Andrew's, West Philadelphia, rendered the music at Laurel Hill Cemetery and Major Moses Veale, a prominent layman of the diocese, delivered the oration. The Cooper Battalion, a military organization consisting of 150 young men of Holy Apostles' parish, visited the grave of the late George C. Thomas, in Laurel Hill Cemetery, and after a short memorial service conducted by the Bishop of Wyoming, lately rector of the parish, flowers were placed upon the grave and a salute fired by the battalion.

PROGRESS OF THE KENTUCKY SCHOOL FOR POSTULANTS.

ST. JOHN'S SCHOOL for Postulants at Uniontown, Ky., of which the Rev. Frederick Thompson is rector, closed its third successful year on June 1st. The school is doing excellent work in preparing candidates for Holy Orders who lack the necessary secular education to enter the various theological seminaries. The outlook for the coming school year, which opens September 29th, is most encouraging, as there will in all likelihood be from thirty-five to forty students representing almost that number of dioceses, and a faculty of five, being a growth from one teacher and one student since October 1, 1906. The students who are candidates in the diocese of Kentucky will supply vacant missions and do the work of lay readers during the summer vacation.

PLANS FOR THE NEXT BROTHERHOOD CONVENTION.

PREPARATIONS are already being made for the next annual convention of the Brotherhood of St. Andrew, which will be held from October 14th to 17th at Providence, R. I. The principal services of the occasion will be held at All Saints' Memorial Church, Grace Church, St. John's Church, and St. Stephen's Church. The business sessions will be held in the Mathewson Street Methodist Church, which is conveniently situated in the center of the city and is admirably adapted to the purpose.

BERKELEY DIVINITY SCHOOL.

THE ALUMNI of the Berkeley Divinity School observed the 57th anniversary on June 1st. Evening Prayer was said in the chapel of St. Luke at 5:30 o'clock, and the sermon was preached by the Rev. Arthur T. Randall, of the class of 1880, rector of St. Andrew's Church, Meriden. After the sermon the Dean, Dr. Samuel Hart, gave certificates of graduation to four members of the class of 1909 who had completed full courses of study: Francis Blackman Barnett, Henry deWolf de Mauriac, Leonard Enos Todd, and William Treacey Weston. The conferring of degrees and reading of the death roll for the year followed. The Bishop of the diocese was elected president of the Alumni Association; Vice-Presidents, the Rev. Drs. Samuel Hart, '69, and W. H. Vibbert, '62; Secretary, the Rev. S. R. Colladay, '94; Treasurer, the Rev. P. L. Shepard, '55. On the nomination of a committee, the Bishop of East Carolina, '83, was elected preacher for next year, and the Rev. Seaven M. Holden, '85, of Philadelphia was elected substitute. Report was made of recent gifts to the school, including the receipt of a large part of Mrs. Boardman's legacy of $20,000 for scholarship purposes, and a thank-offering of $500 from a graduate of twenty-five years ago. A committee was appointed to prepare a minute commemorative of the late Rev. Professor William Allen Johnson.

At 7:30 o'clock the annual banquet was served in the Elks' hall, about seventy-five of the alumni and students being present. After dinner speeches were made by Bishop Brewster, who presided; Dean Hart, Bishop Lines, Rev. Dr. L. C. Washburn, Rev. D. Trumbull Huntington, Rev. Herman Lilienthal, Rev. Stephen H. Green, and others.

CHURCH HOME FOR CHINESE OPENED IN SAN FRANCISCO.

ON SATURDAY, May 29th, the Bishop of California opened and blessed the new home for the "True Sunshine" mission among the Chinese in San Francisco. This is the work started by Deaconess Emma B. Drant before the earthquake and fire of 1906. The beginning then made was entirely destroyed and the people scattered. The deaconess followed a large number of her people to Oakland, and has done a noble work among them there. The Chinese are, however, coming back to San Francisco and the deaconess has resumed her work in the larger city. A lot has been secured, though not entirely paid for, on Clay Street, near Powell. On this a building has been erected which is entirely paid for and is adequate for immediate needs. A large part of this money was raised by Deaconess Drant herself, while in the East at the time of the last General Convention. The service at the opening was the shortened form of Evening Prayer, with the prayers of benediction, the lesson being read in his native tongue by Mr. Ng Pong, a Chinese candidate for orders. Addresses were made by the Bishop and the Rev. David Evans, rector of Grace Church, San Francisco, which were afterward summed up in Chinese by Mr. Ng Pong. Among the clergy present was the Rev. Crompton Sowerbutts, assistant in St. Paul's, Oakland, who has taken up the work among the Chinese in Oakland. This new building contains a chapel, a dispensary, rooms for classes, and living apartments. A goodly number of friends gathered for the service, after which the whole building was thrown open for inspection.

MIDDLE WEST CONFERENCE OF THE C. B. S.

A CONFERENCE, for the Middle West, of associates of the Confraternity of the Blessed Sacrament will be held at All Saints' Cathedral, Milwaukee, on Thursday in the octave of Corpus Christi (June 17th). At 11 o'clock there will be a Solemn High Celebration of the Holy Eucharist and the sermon will be preached by the Bishop of Milwaukee. In the afternoon the Superior-General will address the conference; a paper will be read by the Rev. E. A. Larrabee, D.D., dean-elect of Nashotah House, on "Advantages of the Daily Mass for Priests and people," and the Rev. G. Craig Stewart of Evanston, Ill., will read a paper on "Intercessory Prayer in Connection with the Holy Eucharist."

Luncheon will be served to delegates and members of the C. B. S. Those expecting to attend will confer a favor by notifying Dean Delany, the Armitage Presbytery, 637 Marshall Street, Milwaukee, in order that suitable arrangements may be made.

JUBILEE OF ST. MATTHEW'S CHURCH, HOUMA, LA.

ST. MATTHEW'S CHURCH, Houma, La., has been commemorating the fiftieth anniversary of the consecration of the first Church edifice in a series of services. The consecration of the first church edifice took place on June 2, 1859, Bishop Polk being the consecrator. The services in commemoration of that event began on Whitsunday, when sermons were preached by the rector, the Rev. Gardiner L. Tucker, in connection with the anniversary. That of Sunday morning had for its subject, "A Pentecost in St. Matthew's," and that of Sunday night was upon the theme, "Men's Work in the Church." On Tuesday afternoon the Rev. Ralph H. Prosser, a former rector of the church, held the service and preached an eloquent and touching sermon.

The anniversary service proper was postponed from Wednesday night, June 2nd, the exact anniversary of the consecration, to the next night, on account of extremely bad weather. On Thursday night the service was held, being in part a repetition of the service of consecration held fifty years before. The rector read a brief sketch of the history of St. Matthew's Church, recalling its organization in 1855, at which time there were just two communicants, Mrs. John R. Bisland, who still lives and was present in the church at the anniversary service, and Mrs. Duncan S. Cage. The old church was built in 1858, Col. John R. Bisland being chairman of the building committee and junior warden. During the rectorate of the Rev. R. H. Prosser the old church was taken down, having become unsafe. The present edifice was built in 1892, and consecrated in 1898. The rector announced that the church closed its fifty years free from debt, although nearly $2,500 had been raised and spent, in the last five years, for repairs and improvements and additions, outside of the regular expenses of the church. After the close of this address, Col. Bisland, then present in the church, gave a message of greeting.

Messages from former rectors, still living, were then read, and a message of affection and greeting to the rector and people was then read from the Bishop, just returned after a prolonged absence due to a breakdown in health. The service was ended with the benediction.

PLANS DRAWN FOR NEW BROOKLYN CHURCH.

PLANS have been submitted by Dodge & Morrison, architects, to the vestry of the Church of the Nativity, Brooklyn (the Rev. Andrew Fleming, rector), for a new church building to be erected on the corner of Ocean Avenue and Avenue F. The plans and specifications have been approved; the new edifice will be one of the handsomest in the Flatbush section. The estimated cost is $50,000.

NEW PARISH HOUSE FOR TRINITY CHURCH, NEWARK.

WITHIN a short time Trinity Church, Newark, N. J., will give out contracts for the erection of a parish building alongside of its chapel in Rector Street. It was first proposed to tear down the chapel, which was built about forty-five years ago, and put in its place a parish house costing about $40,000. But the chapel is in good condition, and finally it was decided to retain it for the use of the Sunday school and erect on the east side a building with ten rooms for the Girls' Friendly Society and other parish organizations. The new structure will cost about $16,000, and is expected to harmonize with the chapel, which is constructed of light-colored English brick. The chapel is to be connected with the new building and so constructed that the room for the Sunday school will be much larger than it is now. The

whole second floor will be devoted to the Girls' Friendly Society. The Church has sufficient funds on hand to erect the parish house, but the parishioners will be asked to give $25,000 toward an endowment fund to mark the centennial of the erection of the present church, which will be celebrated next Trinity Sunday, when the twentieth anniversary of the rectorship of the Rev. L. S. Osborne will also be observed.

GROTON SCHOOL'S SILVER JUBILEE.

THE TWENTY-FIFTH anniversary of Groton School, Groton, Mass., has just been celebrated with unusual ceremonies. The guests went from Boston in a special train, and the first feature of the programme was a reception by Headmaster and Mrs. Endicott Peabody. This was followed by addresses by Hon. Joseph H. Choate of New York, Bishop Lawrence, and others.

Former Ambassador Choate was delightfully reminiscent of the early days of the school, and he told how three of his private secretaries had been Groton graduates and they were all they should be.

Bishop Lawrence paid a high tribute to Headmaster Peabody and his two able assistants, the Rev. Sherrard Billings and the Rev. Mr. Gardner.

"This country and its commercial needs," he said, "demand a fuller respect for the work of the school teacher, not alone here but in the little red school house as well; in short, in every rank and grade of the teaching service. When it is given in full measure then only will the real service of the great work of teaching be fully valued.

Headmaster Peabody, in his address, spoke of the ease with which the raising of the $25,000 anniversary fund was being accomplished, $17,000 of which was already in hand. He paid a tribute to the scholarship, the enterprise, and the manhood of the boys and alluded to the active work that Groton boys were doing in Manila, Japan, and China.

After luncheon there were congratulatory remarks from the Rev. Dr. William Greenough Thayer, headmaster of St. Mark's School; John Stearns, master of the Andover School; and John G. Croswell, master of Brearley School, New York.

Prizes for the year's work, as well as the diplomas, were awarded by Bishop Lawrence.

WILL RETURN TO ENGLAND.

IN A LETTER to the congregation of St. James' Cathedral, Toronto, the rector and sub-dean, the Rev. Dr. Edward A. Welch, states that he has resigned that position in order to accept an appointment from the Bishop of Wakefield, in England, as vicar and sub-dean of All Saints' Cathedral in that diocese. Dr. Welch came to Canada in 1895 as provost of Trinity College, Toronto, and chancellor of the Cathedral, succeeding in 1899 to the rectorship of the Cathedral. He has also been rural dean of Toronto since 1903 and examining chaplain to the Bishop of Ottawa since 1906. He is a Cambridge man with high honors.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.

Testimonial to Organist of St. Barnabas', Troy — B. S. A. Meets at Saratoga Springs.

WHITSUNDAY marked the twenty-fifth anniversary of the organist of St. Barnabas' parish, Troy, Mr. John Westwood. After the morning service he was presented with a purse of $110 in gold, the gift of the people of the parish in appreciation of his efficient work for a quarter of a century.

THE SESSIONS of the state conference of the Brotherhood of St. Andrew are being held at Bethesda Church, Saratoga Springs. An address of welcome was made by the rector, the Rev. Joseph Carey, D.D. Speakers on the programme are Hubert Carleton, A. M. Haddon of New York, and William Gaul of Yonkers.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Auxiliary of Atlanta Convocation Meets.

A MEETING of the Woman's Auxiliary of the Atlanta Convocation was held in St. Luke's Church, June 4th. Delegates were present from Rome, Marietta, and other places besides Atlanta. The Bishop made a helpful address, and introduced the Rev. R. Duck, was told of his mission work in the mountains of North Georgia. Miss Rosa Woodberry appealed earnestly for greater efforts in aiding the missions of the Church; Mrs. Nellie Peters Black briefly reviewed the work; Mrs. Ackley, wife of the Rev. Charles B. Ackley of Guantanamo, Cuba, told of conditions in Cuba. The various parishes then made reports on their mission work.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Convocation of San Francisco Meets.

THE SPRING meeting of the convocation of San Francisco was held in Trinity Church, Oakland, on Wednesday, May 26th. The business session was devoted to addresses on "The Work Among the Chinese in Oakland," "The Eighth Missionary Department Council," and on "The Brotherhood of St. Andrew." These addresses were by the Rev. Compton Sowerbutts, the Rev. N. B. W. Gallwey, the Rev. L. C. Sanford and J. C. Astredo. Perhaps the most interesting statement of the afternoon was the telling of the development of the Department Consciousness at Spokane and the pleading for the definite application of this consciousness to such works as those among the seamen, the deaf and dumb, and the Japanese. At the evening session, after the despatch of routine business, addresses were made on the Sunday school associations of Alameda county and of San Francisco, by Clifton Kroll and J. C. Astredo; on General Missions, by the Rev. W. R. H. Hodgkin; on the Cathedral Mission in San Francisco, by the Rev. J. P. Turner. Statesments were made of the progress of new parochial missions recently started by the parishes of the Advent, East Oakland; Trinity and St. Paul's, Oakland; Trinity, San Francisco; St. Mark's, Berkeley, and of St. Philip's mission, Fruitvale.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Recent Deaths.

THE REV. STAN HOYT NICHOLS, who recently died from an overdose of chloroform, in a hotel at Honolulu, was for many years a deacon of this diocese, and on the non-parochial list of the clergy. He came into the Church from the Congregational body, but was long engaged in secular callings. Mr. Nichols was a native of Danbury, and a graduate of Yale, in the class of 1854. Some two and a half years ago he was deposed from the ministry "for causes not affecting moral character." He was 74 years of age.

CORNELIUS C. RYDER, for many years warden of Christ Church, Quaker's Farms, died a few days ago, at an advanced age. The parish is doubly bereaved, the other warden, Charles B. Johnson, having died on May 4th.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Inductions at Trinity Cathedral.

ON TRINITY SUNDAY Bishop Morrison formally inducted the Dean, the Very Rev. Arthur H. Wurtele, and the Archdeacon, the Ven. H. F. Parshall, into their seats in the sanctuary of Trinity pro-Cathedral, as members of the Chapter.

IOWA.

T. N. MORRISON, D.D., Bishop.

Pectoral Cross Presented to the Bishop.

LAST WEEK, in the account of the diocesan convention, mention was made of the fact that a pectoral cross had been presented to the Rt. Rev. T. N. Morrison, D.D. The cross, which is very handsome and of solid gold, commemorates the ten years of service the Bishop has rendered the Church in Iowa. It is simple in design. The center of the face is marked by a monogram made up of the first two letters of the Greek word for Christ, Chi and Rho, which stand out in bold relief. In the extremities are set four fine amethysts. The cross is the work of the ecclesiastical department of Spaulding & Co. of Chicago.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Marriage of the Rev. C. S. Quin—Notes.

AT THE Church of the Advent, Louisville, there was a special celebration of the Holy Eucharist at 7 on the morning of Tuesday, June 1st, for Miss Hortense Pilcher and the Rev. Clinton S. Quin, who were that evening united in holy matrimony, the rector, the Rev. Harry S. Musson, being the celebrant. Although the bride was a communicant of the Advent, owing to the limited size of the building the marriage was solemnized in Christ Church Cathedral, the ceremony being performed by the Rev. Harry S. Musson and Bishop Woodcock. The service was fully choral, the music being rendered by the full vested choir of the Cathedral. The bride is one of a large and prominent Church family in the city, and Mr. Quin is assistant to the Rev. Richard L. McCready and priest-in-charge of St. James' Church, Pewee Valley.

A NEW RECTORY is being built at St. James' Church, Pewee Valley, which will shortly be ready for occupancy.

ON WHITSUNDAY an altar service book and one for the litany desk, handsomely bound in red morocco, were placed as memorials in the Church of the Advent, Louisville, of which the Rev. Harry S. Musson is rector. Also a copy of the limited *edition de luxe* of the Standard Book of Common Prayer, bound in white vellum, with gold lettering, which had been at one time presented to Bishop Dudley.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Woman's Auxiliary Meets—Musical Services at St. Ann's, Brooklyn.

THE ANNUAL meeting of the Women's Auxiliary was held on Thursday, June 3rd, at Far Rockaway, the sessions being held on the spacious lawn of St. John's Church, on Mott Avenue. There was a large attendance. The morning session opened at 11 o'clock, with the celebration of Holy Communion, Archdeacon Henry Mesier of the Queens-Nassau District being the celebrant. About noon there was a conference on missions, Miss Hutchins presiding. Mrs. Truslow made an address on "Missions in General," after which a recess was taken for luncheon, which was served in the parish house by the women of St. John's Church. At 2:30 o'clock the afternoon session was opened, the time being devoted to various addresses on missionary work. Miss Ida Porter of Tsing Poo, China, addressed the meeting on "Missions in China," and Dr. Angie Myers of St. Elizabeth's Hospital, in Shanghai, China, spoke on "Missionary Work in the Medical Field." Miss Benson of St. Agnes' Hospital of Raleigh, N. C., also made an address. The Rev.

C. Campbell Walker of St. Ann's Church, Brooklyn, gave an outline of the exhibits to be shown at the meeting of the General Missionary Board, to be held in Manhattan next November, and Archdeacon Mesier spoke on the missionary work being done in the Queens-Nassau district.

ST. ANN'S CHURCH, Brooklyn, had its closing musical service on Trinity Sunday evening under the direction of W. A. Goldworthy, organist and choirmaster. The special work was Gaul's "Holy City." During the winter special music services have been rendered in connection with Evening Prayer and sermon. On Easter night about 1,700 persons attended the service.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Requiem for Rev. Robert H. Paine — Baltimore Sunday School's Seventy-first Anniversary.

A REQUIEM celebration, in memory of the Rev. Robert Hitchcock Paine, was held in Mount Calvary Church, Baltimore, on Friday, June 4th. The Rev. William A. McClenthen, rector of the church, was celebrant, with the Rev. Edwin Evans as deacon and the Rev. Herbert S. Hastings as sub-deacon. The sermon was preached by Father Sargent, O.H.C., who was ordained in Mount Calvary by Bishop Paret during the rectorship of the Rev. Mr. Paine. Father Sargent was assistant at the church for some time after his ordination. The Rev. Mr. Paine died June 4, 1908.

THE SUNDAY SCHOOL of the Church of the Ascension, Baltimore, observed the seventy-first anniversary of its organization on Sunday evening, June 6th, with a special service in the church. All the departments, including the infant and Chinese schools, marched into the church in a body, led by the vested choir. The Rev. Dr. Duhring of Philadelphia preached the sermon.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Meeting of Lowell and New Bedford Archdeaconries.

THE SUMMER meeting of the Archdeaconry of Lowell was held at Christ Church, Andover, on June 3rd, and was well attended. The day's exercises were begun with a celebration of the Holy Communion, at which the celebrant was Archdeacon Babcock, with the Rev. Francis E. Webster, the Rev. Frederick Palmer, rector of the parish, and the Rev. R. L. Lynch, curate, assisting. The sermon was preached by the Rev. Murray W. Dewart of Roxbury. Dr. Babcock and others gave some stirring reports bearing on the missionary activity of the archdeaconry, and it was an encouraging sign that there was a large attendance of laymen. An interesting feature was the historic account which the Rev. Mr. Palmer gave of Christ Church parish, its beginnings and continued life.—ON TUESDAY, June 8th, the archdeaconry of New Bedford held a meeting at St. Andrew's Church, Hanover, with a good attendance. The preacher was the Rev. Samuel S. Drury of St. Stephen's Church, Boston.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Parochial Improvements.

A PARISH HOUSE has been built at Bonne Terre.

THE PARISH of Rolla (the Rev. F. M. Weddel, rector), has paid the last instalment of its debt.

ASCENSION PARISH, St. Louis (the Rev. A. A. V. Binnington, rector), will build a commodious parish house in the near future, plans for which are now being drawn.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Progress at Milford and Wilton.

THE FUTURE is full of encouragement for the Church in Milford and Wilton. In actual church attendance at Milford there has been an increase of forty-seven and one-half per cent. in the past six months. Within the same period of time thirteen adults have been added by baptism, and the promise is bright for many more in the near future. The blessing of God is manifestly resting upon the work. At the Wilton mission the efforts of Mr. Albert E. Bowles, lay reader, are being rewarded by a spirit of loyalty and devotion to Mother Church that is truly admirable. Mr. Bowles is to be ordained deacon on June 10th.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Sunday School Rally at Cleveland — Special Service for Boys at Akron.

ON WHITSUNDAY afternoon, under the auspices of the Ohio Sunday School Commission, was held the first annual Whitsunday rally of the Sunday schools of the diocese, at Trinity Cathedral, Cleveland. At this service was presented the Sunday School Lenten offering for general missions. The experiment was a great success, for the Cathedral was filled to the doors and many persons were unable to gain admittance to the service. The service was very simple. Addresses were made by Dean Du Moulin and Bishop Leonard. The total amount received at the service was $1,610, all of which goes towards general missions. This amount will be increased by offerings from schools which have not yet reported.

ON SUNDAY, May 30th, a party of fifty-eight members of the Knights of King Arthur from Trinity, St. Paul's, Emmanuel, St. John's, and St. Philip the Apostle parishes, Cleveland, were taken to Akron, where they attended a special service for the order, in St. Paul's Church, in the evening. The Rev. Samuel N. Watson, D.D., rector of St. Paul's, was assisted in the service by Archdeacon Norton of Montreal, who preached the sermon. On Monday morning there was a corporate celebration of the Holy Communion, at which more than eighty members of the order made their communions.

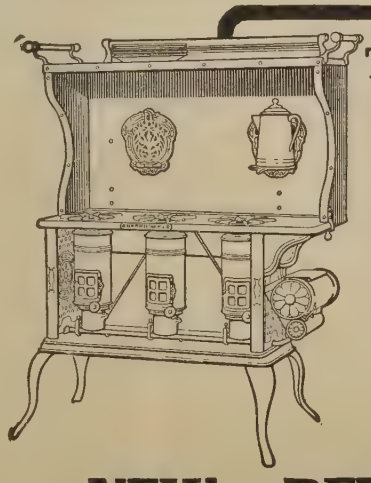
AT A RECENT meeting of the Standing Committee of the diocese of Ohio, the Rev. Abner L. Frazer, rector of St. John's Church, Youngstown, was elected its president.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Church Reunion at Evansburg — Spring Meeting of Norristown and Chester Convocations—Other Diocesan News.

THE EIGHTH annual reunion of the descendants of the founders and early members of St. James' Church, Evansburg, formerly Perkiomen, Montgomery County, Pa., was held on Saturday, June 5th. A short service was held in the church at 11 A.M., with an address by the rector, the Rev. F. S. Ballentine. At 12:30 luncheon was served the large number of guests present, which was followed by a business session and an historical address by C. L. Williamson. A fund is being raised for the purpose of placing granite markers to designate the exact site of the original church. The present parish was admitted into union with the diocese in 1785



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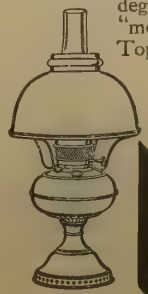

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and at that time had long been an established place of Church worship.

THE CONVOCATION of Norristown held its spring meeting on Thursday, May 27th, at the suburban church of Trinity Memorial, Ambler, Montgomery County (the Rev. G. Berkley Griffith, rector). Notwithstanding inclement weather, there was a large attendance of both clerical and lay deputies. The Bishop Coadjutor presided at the business meeting in the afternoon, which followed a bountiful luncheon prepared and served by the ladies of the parish. At the opening service held in the church at 11:45 A. M., the Dean of convocation, the Rev. Robert Coles, and the Secretary, the Rev. F. H. Finn, assisted the rector in the litany and ante-Communion services. An address was made by the Rev. William C. Emhardt, rector of St. Luke's Church, Newtown, telling the methods and plan of reaching members of the Church in the sparsely settled portions of the Germantown convocation. The several officers of the convocation were reëlected and a resolution was passed requesting the Board of Missions to give Washington Memorial Chapel, Valley Forge, a portion of the funds available for missions. The Woman's Auxiliary held a meeting in conjunction with the convocation. —THE SPRING meeting of the Chester Convocation was held on Tuesday, May 25th, at the Church of the Good Samaritan, Paoli (the Rev. Horace F. Walton, rector). A celebration of the Holy Communion was held at 11 A. M., at which the Rev. Francis M. Taitt was celebrant, assisted by the rector. The Dean and other officers were reëlected, and addresses, telling of their special works, were made by the Rev. R. L. Stevens and the Rev. Thomas J. Taylor.

THE TRANSATLANTIC SOCIETY, of which the Rt. Rev. Alexander Mackay-Smith is the president, held its summer meeting at Valley Forge on Saturday afternoon, June 5th, and was largely attended. Addresses were made by William P. Potter, Esq., the Rev. Floyd W. Tomkins, D.D., and the Rev. W. Herbert Burk, minister-in-charge of the Washington Memorial Chapel, where the addresses were delivered. At the close, a fine collation was served on the lawn surrounding the chapel.

A MEETING was recently held at St. Matthew's parish house, Philadelphia, under the auspices of the Sunday School Association of the diocese, for the purpose of arousing interest in the summer school for Sunday school teachers to be held, as last year, at Pocono Pines, on August 22nd to 29th.

THE REV. HORACE F. FULLER, rector of Old Trinity Church, Oxford, delivered the address at the graduation of a class of nurses at the Friends' Asylum, Frankford, on Friday, June 11th. Such an invitation, coming from the Society of Friends, has some significance, considering the fearless and staunch Churchmanship as expressed and exemplified by the Rev. Mr. Fuller, and the fact that his ancient parish, about two hundred years ago, came over bodily into the then Church of England.

THE WEDDING occurred on Wednesday, June 2nd, of the Rev. W. Arthur Warner, rector of St. Andrew's Church, West Philadelphia, and Miss Lillian Wiedersheim, the daughter of Colonel John A. Wiedersheim. It was solemnized at St. Andrew's Church, the Bishop Coadjutor officiating. The bridal couple left immediately after for a European trip. The Rev. Mr. Warner is a native of New York and a graduate of Columbia University. He has been rector at St. Andrew's about five years.

FOR THE first time in the history of the parish, the Church of the Holy Comforter, West Philadelphia, is free of all indebtedness. This is largely due to the energy and work of the present rector, the Rev. Edward J. McHenry.

ON TUESDAY evening, June 1st, the Rev. Henry A. F. Hoyt, D.D., rector of St. John's Church, Lower Merion, Pa., entertained members of his class who graduated in 1879 from the Philadelphia Divinity School. The dinner was given at the rectory of St. John's and there were present beside the Rev. Dr. Hoyt, the Rev. Arthur C. Powell, D.D., rector of Grace Church, Baltimore, Md.; Rev. John H. Logie, a curate of Trinity parish, New York; the Rev. W. W. Taylor, rector of Christ Church, Upper Merion; and the Rev. J. J. Joyce Moore, rector of the Church of the Covenant, Philadelphia. The occasion was the thirtieth anniversary of the graduation of the class.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Meetings of Daughters of the King and the Woman's Auxiliary.

THE LOCAL ASSEMBLY of the Daughters of the King held their last meeting of the season at Epiphany Church, Bellevue, on Thursday, June 3d. There was a large attendance of delegates, with a number of the clergy present. There was a celebration of the Holy Communion with an address by the Bishop of the diocese, who also officiated at a supplemental confirmation, four candidates being presented by the rector, the Rev. Dr. G. A. M. Dyess. Luncheon was served in the parish house, and later a business meeting took place, followed by addresses by Bishop Whitehead and the Rev. Dr. Ward.

THE PITTSBURGH branch of the Woman's Auxiliary closed a very successful season of work at its meeting on June 3d. All pledges had been fulfilled, the general apportionment on the Auxiliary met, the sum of $600 given as "The Sybil Carter Memorial Fund," to pay the stipend of one of the lace teachers, and thirty-five missionary boxes sent to the domestic field, in addition to a considerable

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SOUTH CAROLINA.
WM. A. GUERRY, D.D., Bishop.

Anniversary of the Bible and Prayer Book Society.

THE EIGHTY-SECOND anniversary of the Bible, Prayer Book, and Tract Society of the diocese was celebrated on the afternoon of Whitsunday at St. Philip's Church, Charleston. The sermon was preached by the Rev. P. H. Whaley, D.D., rector of Christ Church. In the course of the past year, this society has distributed 1,271 Prayer Books, Bibles, and tracts throughout the diocese.

SOUTHERN OHIO.
BOYD VINCENT, D.D., Bishop.

Convention of the Junior Auxiliary at Dayton.

THE SECOND ANNUAL convention of the diocesan Junior Auxiliary was held at Christ Church, Dayton, on May 29th. After Holy Communion, the 62 delegates and visitors adjourned to the parish house for the business session. Mrs. Irwin presided. After some discussion a new constitution was adopted as submitted by committee. Pledges were made for the coming year of $350. Officers elected are Miss Anne Siebert of Columbus, president; vice-presidents, Miss Tuite, Cincinnati; Miss Annuel, Columbus; Miss Taft, Springfield. Miss Anna Phillips made a very interesting talk to the leaders on the importance of saving and sending literature to mission stations. Then followed discussions of plans for best interesting the children in the missionary study and gifts. At 4 o'clock a general missionary meeting was held in the church, at which the Rev. John McGann of St. Paul's, Columbus, and the Rev. Edmund A. Neville of the Church of our Saviour, Mt. Auburn, Cincinnati, made helpful and inspiring addresses.

WASHINGTON.
ALFRED HARDING, D.D., Bishop.

Capital City News Notes.

THE clergy of the diocese, which was part of the old diocese of Maryland, have the privilege of membership in the Corporation for the Relief of the Widows and Children of the Clergy of the Protestant Episcopal Churrch in Maryland. Many of them are therefore members and as such have just received the annual report of the corporation. It appears to be in quite a flourishing condition, reporting a balance on hand of nearly $18,000 out of the total income of just about $47,000. The estimated capital of the corporation is $400,000. One member, the Rev. W. T. Cox, who has been transferred to Philadelphia, has withdrawn from membership. Two members have died during the year: Rev. W. W. Kimball and Rev. Alex. C. Haverstick. The Rev. Peregrine Worth, rector of the Church of the Messiah, is agent of the corporation and Mr. Arthur Boehm is treasurer.

THE REV. WILLIAM H. MORRISON, who has been called to be assistant of St. Paul's parish, and who enters upon his duties towards the end of this month, was ordained deacon in 1893 by Bishop Kendrick. He was ordained priest in 1896, since which time he has been rector of Trinity Church, Bristol, Conn. He succeeds the Rev. C. F. Holmead.

THE RECTOR of St. Paul's Church, the Rev. Robert Talbot, is now at Kansas City, Mo., he having gone there to attend the graduating exercises of his son, and to preach the baccalaureate sermon. During his absence, the Rev. Dr. Pettis of St. Andrew's Church has been conducting services.

A HANDSOME litany desk has been placed in St. Alban's Church. The wood was a gift to the church from St. Alban's Cathedral, England. The work, however, was done here by Charles Spicer and E. M. Weeks.

ON WEDNESDAY, June 2nd, the Bishop of Tennessee delivered the commencement address in St. Alban's Church to the students of the National Cathedral School. His subject was "The True Principles of Education." Several of the clergy were present.

THE STANDING COMMITTEE of the diocese at its last meeting elected the Rev. Dr. Randolph H. McKim as its president and Archdeacon Williams as its secretary. A new member of the committee who has not heretofore served upon it is the Rev. Charles E. Buck, rector of St. Paul's parish, Rock Creek.

WESTERN MASSACHUSETTS.
ALEX. H. VINTON, D.D., Bishop.

Spring Meeting of Springfield Convocation.

THE REGULAR spring meeting of Springfield convocation was held in Westfield, May 25th. The programme was arranged for the discussion of the missionary fields of the diocese, and the addresses were made describing actual work taken up by the clergy in extra-parochial extension. The Rev. Harold Arrowsmith, formerly of Lenox, having resigned as Dean, the Rev. J. Franklin Carter of Williamstown was elected to the position

WESTERN NEW YORK.
WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Sunday School Commencement at Corning.

THE SUNDAY SCHOOL of Christ Church, Corning, held its closing exercises on Whitsunday at 3:30 P. M. Twenty-two pupils were graduated from the primary department. The superintendent, the Hon. W. J. Tully, made his annual report, which showed that the school opened in September with an enrollment of 370. The average attendance for the year was 323, over 77 per cent. Prizes were awarded to 50 who had made a perfect record as to attendance at both church and Sunday school, lessons and deportment, since Christmas, 1908, and also to 26 members of the primary department who had made a perfect record of attendance at Sunday school only. Thirty-four received honorable mention, having made an almost perfect record.

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CANADA.

Happenings of a Week in the Canadian Church.

Diocese of Toronto.

THE Board of Examiners, acting under a canon of the Provincial Synod, met in Toronto, May 31st. The acting chairman was the Rev. Canon Allnalt, D.D., of Lennoxville and the representatives of the various colleges were the Rev. Canon Cody, from Wycliffe College, Toronto, and the Rev. F. R. Cosgrove, from Trinity; from London, the Ven. Archdeacon Richardson; and from the Diocesan College, Montreal, the Rev. Dr. Abbott-Smith, who is the secretary of the board. The degree of D.D. was passed for the Rev. G. B. Sage of London, Huron. Ten candidates passed the theological preliminary examination, three of whom are qualified to write for the final examination for B.D. Two of the students who obtained first class standing were Mr. Sherman of Bishop's College, Lennoxville (Rhodes scholar), and Mr. R. D. Harrison of the Diocesan College, Montreal.—TWO FINE memorial windows were dedicated in All Saints' Church, Collingwood, on the Sunday after Ascension Day.

Diocese of Rupert's Land.

THE SUCCESSOR to the late Canon McMorine, at Portage La Prairie, the Rev. G. Strong, begins his work there early in June.—THE QUIET DAY for the clergy at the diocesan synod, which opens in Winnipeg, June 15th, will be conducted by the Bishop of Duluth.

Diocese of Huron.

IT WAS decided at the May meeting of the rural deanery of West Middlesex that a Sunday School Association should be formed for the deanery, the constitution and by-laws of which are to be submitted at the autumn meeting.—THE DEBT on Trinity Church, Blyth, has been so much reduced that it is expected it will be entirely freed this year. A very successful Sunday school convention was held in May in the parish.—A BEAUTIFUL stained glass window has been placed in Trinity Church, Belgrave, by the Ladies' Guild of the parish.

Diocese of Ottawa.

IT WAS decided, at the meeting of the rural deanery of Lanark in May, to hold the Bishop's autumnal conference at Perth, most likely in October. The Rev. J. Fisher was nominated for the office of rural dean and his name sent to Archbishop Hamilton. The thank-offering at the special service on Ascension Day, in the Cathedral, Ottawa, was devoted to the Widows and Orphans of the Clergy Fund of the diocese.

Diocese of Quebec.

THE OPENING service of the Quebec Triennial Synod was held in the Cathedral, Quebec, on the morning of June 1st. The service consisted of the litany, followed by a sermon by the Most Rev. Charles Hamilton, D.D., Archbishop of Ottawa, and finished with a celebration of Holy Communion. There was a good representation of clerical and lay delegates. Among the principal matters to be brought before the Synod are the presentation of a memorial asking that provision be made for clergy who are unable to perform their duties through infirmity; a request that no changes shall be made in the Book of Common Prayer till the Church in the motherland proposes such changes, and the proposition that a Coadjutor Bishop be elected for the diocese if the Bishop should require one, or if, through his illness, it should be necessary, the Coadjutor thus appointed to have the right of succession.

EDUCATIONAL

THE COMMENCEMENT of the National Cathedral School took place at St. Alban's Church on Wednesday, June 2nd. The floral decorations were remarkably beautiful; everywhere quantities of white flowers—daisies and peonies—with masses of shining green leaves and ferns were tastefully disposed. At 10:30 the chimes in the tower of the "Little Sanctuary" began the processional hymn, and the procession started from the school. A lovely sight it was, as it came over the green close—the long line of girls, the little ones in front, all clad exactly alike in simple white dresses and white college caps; then the graduates, distinguished by white college gowns; next, a goodly number of the alumnae, wearing black college caps; then the faculty in black gowns and caps, the principal and others also wearing academic hoods. As the procession reached the church, the trustees of the school, headed by the mace-bearer, joined them; then the clergy, the Rev. G. C. F. Bratenahl, rector of the church and school, the Rev. Messrs. G. F. Dudley, Clement Brown, W. R. Bushby, J. B. Craighill, and J. G. Ames, and the Rt. Rev. the Bishops of Tennessee and Washington. Morning Prayer was said, the fresh young voices rendering the music, and after the singing of the national hymn an address was delivered by the Rt. Rev. Thomas Frank Gailor, D.D., who, though he began by saying that education is a subject which everyone is tired of hearing discussed, yet said much in a brief time that was of great interest and value, as he gave his idea of real education, closing with words of fatherly counsel to the fair young graduates about to go forth into a larger sphere of life; pointing—as Bishop Harding did on Sunday, and as all who speak here must ever do—to the example and influence of the beloved Bishop who sleeps so near to St. Alban's. After the anthem, "I Will Magnify Thee, O Lord," the diplomas were conferred on the twenty-three graduates

JUST ONE A DAY

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by the Bishop of the diocese, whose brief charge was full of tenderness. After the concluding prayers and benediction, the procession re-formed and returned to the school with the recessional hymn, the chimes taking it up as before. A delightful reception closed the ninth commencement of this, which is indeed an ideal school for our daughters, a centre of the purest and most refining influences.

THE GRADUATION exercises of Akeley Institute, Grand Haven, Mich., began on Sunday, May 30th, with a baccalaureate sermon by the Rev. C. D. Atwell of Traverse City, Mich., and after various social functions on the two following days closed with the conferring of diplomas and an interesting and practical address to the eight young women graduates by Bishop McCormick on Wednesday, June 2d. This is one of the largest graduating clases in the history of the school, which now, under the direction of the Misses Yerkes, is in a flourishing condition. It is hoped soon to secure funds for enlarging the buildings.

THE Margaret College commencement at Versailles, Ky., has been a matter of great public interest. Only a year ago this Church institution received its charter as a college, and of course has as yet no graduates of its own training to present. But there were three young ladies who had completed the school course, and received their diplomas on Tuesday, June 1st, at the hands of Bishop Burton. On Whitsunday morning the Rt. Rev. C. C. Penick, D.D., rector of Ascension Church, Frankfort, preached the baccalaureate sermon at St. John's Church, Versailles.

THE TWENTY-FIFTH commencement of Howe School, Lima, Ind., was held on Wednesday, June 2d. The annual address was delivered by Dr. Clarence J. Blake, Lacompte, professor of otology at Harvard University. The annual sermon was preached by the Bishop of Quincy. There was an unusually large attendance of patrons and friends of the school. This has been the most successful year in its history, there being an enrollment of 210 boys.

THE CLOSING exercises of St. Paul's School, Concord, N. H., were held on June 3rd in the presence of a large company of the alumni and families of the graduates. The anniversary sermon was delivered by the Rev. Dr. Edward Dudley Tibbitts, headmaster of the Hoosic School for boys, Hoosick, N. Y. Following the chapel exercises, speeches were made by President Woodrow Wilson of Princeton University and President Henry A. Garfield of Williams College.

COMMENCEMENT at St. John's Military Academy, Delafield, Wis., opens with field day on June 12th. Next day, Sunday, the commencement sermon is to be preached by the president, the Rev. Dr. S. T. Smythe. Monday is military day and reunion, when the alumni oration will be given by Willis V. Silverthorn of Minneapolis. Commencement day follows on Tuesday, the address to be given by Jackson B. Kemper of Milwaukee.

KEMPER HALL, Kenosha, Wis., graduated a class of nine young ladies last week, the valued St. Mary's cross going to Rowena DeKoven Osborne of St. Paul. At the commencement there was an address by Nathaniel Butler, A.M., LL.D., Dean of the College of Education, University of Chicago. The Dramatic Club of the school presented "The House of Rimmon," by Henry VanDyke, on Monday evening.

THE EIGHTY-FOURTH commencement exercises of Hobart College, Geneva, N. Y., will be held June 13-16th. The sermon before the religious societies of the college will be preached in Trinity Church by the Rev. W. O. Waters, rector of Grace Church, Chicago. On June 14th Williams Hall, the new gymnasium, will be dedicated, and ground will be broken for the new William Smith College dormitory.

RACINE COLLEGE holds its fifty-seventh commencement on June 13-16. The Bishop of Chicago preaches the anniversary sermon on the first of these days, being Sunday, and the commemoration of Drs. Park and DeKoven, the first two wardens, is held in the afternoon. Commencement proper is appointed for Wednesday, when the address will be given by the Bishop of Milwaukee.

THE COMMENCEMENT at Grafton Hall, Fond du Lac, was appointed for the present week, when Bishop Grafton's anniversary is also being celebrated. The baccalaureate sermon was preached last Sunday by the Rev. John Henry Hopkins, D.D. The Bishop of Fond du Lac gave an address at the commencement on Tuesday. There were twelve graduates.

THE REV. WILLIAM S. WATSON of St. Michael's Church, Brooklyn, N. Y., preached the baccalaureate sermon to the graduates of St. Catharine's Hall, Brooklyn, on Whitsunday. This well-known school, organized under the patronage of the diocese of Long Island, recently celebrated its thirtieth anniversary.

THE COMMENCEMENT exercises of Knickerbacker Hall were held in Christ Church, Indianapolis, on Thursday evening, June 3rd. The sermon was preached by Bishop Francis, who afterward presented the diplomas to the eighteen young ladies who were graduated.

ST. KATHARINE'S SCHOOL, Davenport, Ia., which is under the control of the Sisters of St. Mary, held its commencement during the same week. There were seven graduates and an address given them by Albion W. Small, Ph.D., LL.D.

MUSIC.

[*Continued from Page* 210.]

Trinity Parish *does not* appropriate the requisite money."

Whitsunday was a memorable day in St. Barnabas' Church, Troy, N. Y. There was a special musical service, which included the Festival *Te Deum* and *Jubilate* by Warwick Jordan, and Eyre's Communion Service in E flat. The organist of the parish, John Westwood, completed his twenty-fifth year of continuous service as organist and choirmaster.

The Ascension Day service at Trinity Church, New York, was, as usual, largely attended, and many persons were unable to gain admittance to the church. Beethoven's Mass in C was admirably sung by the choir, under the able direction of Victor Baier, organist and choirmaster.

The thirty-third annual festival of the Massachusetts Parish Choir Guild took place in the Church of the Advent, Boston, Mass.; on May 12th, under the direction of its founder, S. B. Whitney, now organist *emeritus* of the Advent. Five choirs, consisting of two hundred singers, men and boys, took part the festival. The order of service was as follows:

Prelude—Andante from E flat minor Sonata ..... *Horatio Parker*
Processional—"In Loud, Exalted Strains" ..... *Horatio Parker*
Psalter—Psalm 19.. *Third Tone, Second Ending*
Magnificat and *Nunc Dimittis* in C.....
..... *C. Lee Williams*
Anthems: "O Everlasting Light"..*John E. West*
"Hearken Unto Me, My People" ..... *Arthur Sullivan*
"The Promise Which Was Made Unto the Fathers" ..... *Edward C. Bairstow*
Te Deum Laudamus in B flat. ..... *John Pointer*
"Hymn to the Trinity"..... ..... *P. Tschaikovsky*
Recessional—"There Is a Blessed Home" ..... *Annue Christe*
Postlude—March ..... *Alexander Guilmant*
Choirmaster, *S. B. Whitney.*
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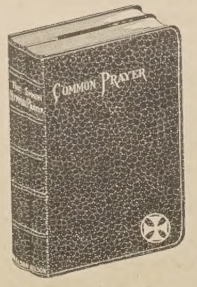

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